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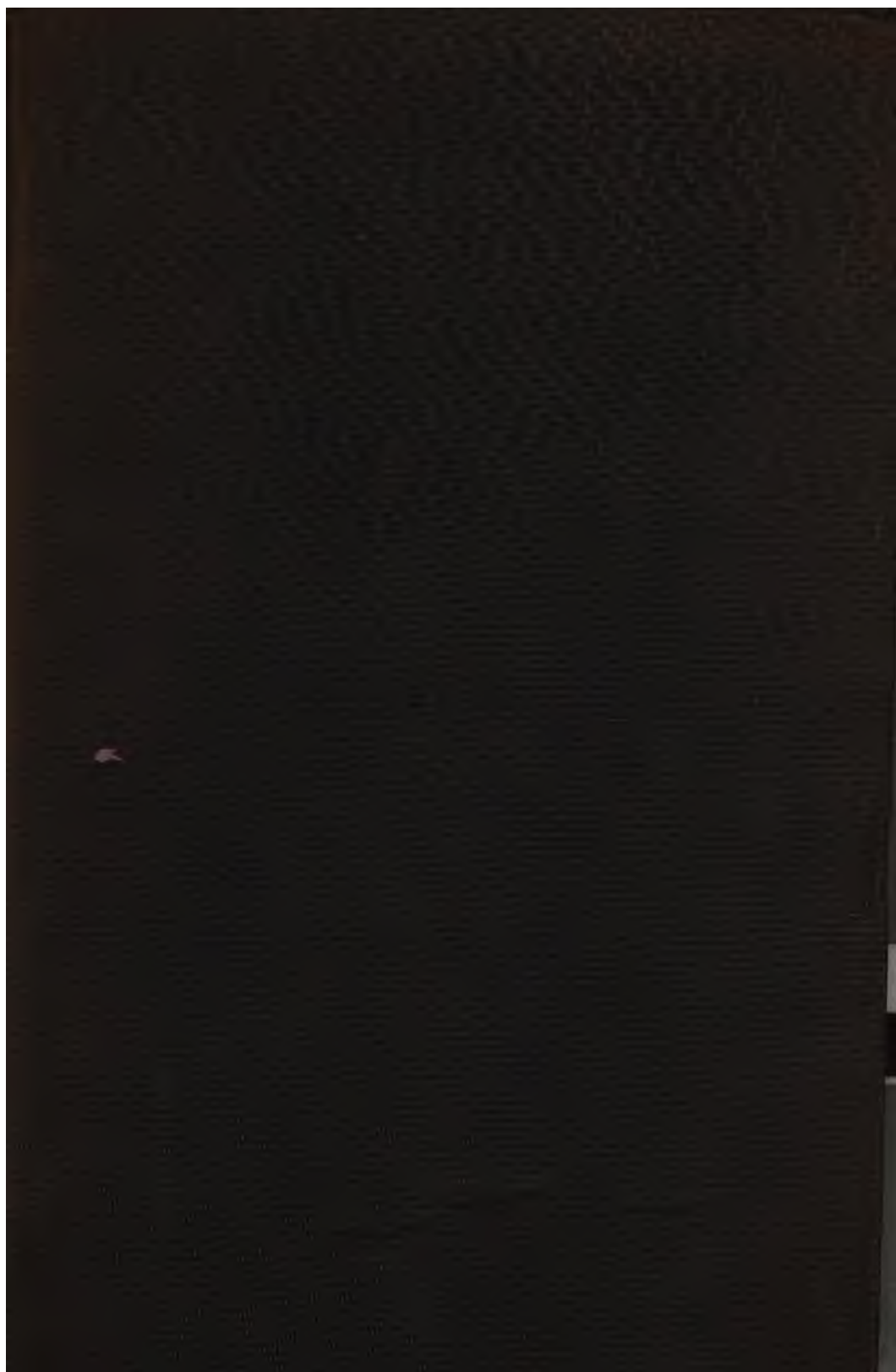
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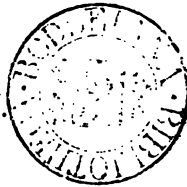
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# THE EVANGELICAL REPOSITORY.

## FOURTH SERIES.

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No. XIII. — SEPTEMBER, 1869.

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### THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 2.

UNWILLING to interrupt the continuity of our narrative in our last article, we gave a complete account of Mr. Morison's visit to the North of Scotland, while he was a probationer of the Secession Church. We will now, however, be so particular as to observe that he came south from Tain in December, 1839, and did not return to fulfil his engagements at Nairn and Lerwick, with the notice of which we closed our last paper, till the end of May, 1840.

During the period that elapsed between the two dates just mentioned, the same burning zeal characterised the young evangelist; and wherever his preaching appointments led him, not content with supplying the pulpit on the Lord's day, he held protracted meetings for the conversion of souls on every night of the week. The town of Bathgate where his father had laboured so long, came in for a good share of these fervent ministrations. The people who had known him as a raw school-boy and assiduous student, were hardly prepared for the new character in which he appeared before them, namely, that of an enthusiastic revivalist. While we can hardly say that the proverb was verified "A prophet hath no honour in his own country," perhaps this familiarity with him as fellow-townsfolk, prevented them from receiving as abundant a blessing as had fallen upon the inhabitants of Ross-shire and Morayshire. Even the quiet and philosophical father of the young preacher, wondered at the change that had passed upon his devoted son, who had thus suddenly forsaken all the models of the Secession Church, and had fashioned his ministry more after the pattern supplied by Whitfield, the Wesleys, and Rowland Hill, of England.



We may here insert Mr. Morison's *first publication*, both to illustrate the burning zeal which consumed him at this date, as well as to show the way in which he conducted these revival services. It is a yellow fly-leaf, printed on only one side and thrown off for circulation in the town of Bathgate about the time of which we are treating. It runs thus :—

“A 1000 YEARS AFTER THIS!”

“Where O reader will you then be? Pause, Ponder, Answer. You will be, you must be *somewhere*; for the rocks and mountains, however earnestly supplicated, will not fall on any soul to annihilate it. Where, O where then will *you* be? Do you hope that you shall be in holy heaven? Why do you hope this? Is it because Christ Jesus is there, and you know in whom you have believed, and feel assured that where he is, there you shall be also? Do you know indeed that you are in “Christ”? O beware! Self-deception here is soul-damnation. But, O reader, would you be *happy* in holy heaven? Would you not weary in being always and for ever devout? Can you think that you would be happy in spending an eternity in praise, if you find it irksome to spend two hours in prayer? Have you then got the “new heart,” the new nature,—*the love of holiness*? If not, alas! alas! for your poor soul! Are you willing to remain another day without this preparation for eternity? To-morrow! where may you be? Can you boast of to-morrow? *To-morrow is the thief of souls.* ‘Now is the accepted time, *now* is the day of salvation.’ ‘Redeem the time.’

“Perhaps you are not aware that within a few minutes’ walk of your dwelling, in Mr. Morison’s Chapel, meetings are to be held all the week—commencing on Sabbath, the 10th day of May, for the very purpose of bringing you to Christ. ‘Come, and hear that your soul may live.’

“On Sabbath evening, the services begin at six o’clock, on every other evening at seven. There is also a prayer meeting every morning from nine to ten.”

The town of Dunfermline was also favoured largely with the visits of the youthful Boanerges. The Rev. Mr. Cuthbertson of the Secession Church, felt it to be a privilege to have him in his pulpit; while an earnest and intelligent layman, Mr. David Reid, who afterwards became a valuable friend, was proud to entertain him as a guest in his house. At Dunfermline and elsewhere, he was accompanied on these preaching tours, by the Rev. James Robertson, afterwards of Musselburgh, and now of Newington, Edinburgh. A christian lady, long ago entered into rest, and whose name we have pleasure in printing in these memoirs, on account of her deep love to the cause of the Lord Jesus Christ—Miss Anne Muirhead, of Falkirk, has often informed us that, at these meetings, young Morison always preached first, and young Robertson second. The first thundered forth with awakening power, the terror of the law and of the Lord, while the second followed with the soothing and satisfying comforts of grace. Those who listened thought they saw before them a personified representation of the text, “The law came by Moses; but grace and truth came by Jesus Christ.”

Since our settlement in the city of Glasgow, we have heard old people tell of discourses preached by Mr. Morison during this spring of 1840, both in Nicholson Street Church,

Hutchesontown, (afterwards the scene of the labours of Dr. John M'Farlane, now of Clapham, London) and also in the pulpit of the eminent Dr. Heugh, in Blackfriars Street. He insisted chiefly, in both places, on the words "Except a man be born again, he cannot see the kingdom of God." His discourses were intended chiefly to probe the consciences of worldly professors. He preached for two consecutive Sabbaths in one of these churches, on this startling text. Many self-confident Nicodemuses were shaken. About a dozen tests of the new birth were laid down, by which he told his hearers that they might prove and examine themselves as to whether or not they were "in the faith." The common conviction of the impressed audiences, as they retired, seemed to be "We never heard it before on this fashion."

But we must now refer to an event that happened before the earnest evangelist returned to the Shetland Isles, — one which had a most important bearing on his future career, and which also deeply affected the religious and ecclesiastical history of many besides himself: we mean Mr. Morison's call to the pastoral oversight of the Clerk's Lane church, Kilmarnock. This was one of the best country vacancies in the Secession Church at the time; and to it, in the providence of God, our honoured brother was sent.

As the church henceforth will enjoy no small celebrity through Dr. Morison's connection with it, we think it right, at this stage of our narrative, to give some account of its previous history. Before the union of 1822 it had belonged to that section of the Seceders who deemed it to be inconsistent with their conscientious convictions as Dissenters to take the burgess oath, and who were therefore called *Anti-Burghers*. Indeed, it had been an offshoot in 1775 from the Rev. Mr. Smeaton's congregation at Kilmaurs, which was the first of that denomination established in Ayrshire.

Before Mr. Morison's settlement, Clerk's Lane pulpit had been occupied by two remarkable men, whose fame had travelled far beyond the bounds of Ayrshire and of their own denomination; we refer to the Rev. James Robertson, and Dr. Ritchie. The account of the former of these, as given in the "History of Kilmarnock," by Archibald M'Kay, (Second Edition,) is so Tracy, that we venture to give it entire. Our readers will notice from the excerpt, that this Mr. Robertson, who flourished in the close of the last century, resembled his distinguished successor of whom we treat, in these five things: He was born in Linlithgowshire, had strong views on the atonement, clear views on faith and works, had a large library, and was a first-rate Hebrew scholar!

"He was the son of a farmer at or near Whitburn, in Linlithgowshire, and was born about the year 1749. By diligent and unwearied application to study, he made, while a youth, rapid progress in the path of learning, and soon became master of six different languages. His ordination took place on the 9th September, 1777. The salary which Mr. Robertson at first received was only forty or fifty pounds a year, and it never afterwards rose above eighty; but notwithstanding this very moderate income, his frugal mode of life enabled him not only to live comfortably, but also to maintain a respectable position in society. Of him it may be truly said, as of Goldsmith's village pastor,—

‘A man he was to all the country dear,  
And passing rich, with forty pounds a year.’

His desire for information led him to purchase a great number of books, many of which, being in folio and quarto, must have been very expensive. They amounted to four thousand volumes; and at his death were bought by the Secession Church, and formed the foundation of that superb collection of theological works in Glasgow called the Robertsonian Library. His manner of preaching was peculiar to himself. His discourses, though couched in the plainest language, and abounding in homely similes, seldom failed to impress his hearers with a just sense of what was duty. He was not one of those ‘things,’ as Cowper calls them,

‘————— That mount the rostrum with a skip  
And then skip down again; pronounce a text;  
Cry—hem; and reading what they never wrote,  
Just fifteen minutes, huddle up their work,  
And, with a well-bred whisper, close the scene.’

On the contrary, he threw his whole soul into his subject; or, in other words, he was devout, solemn, and earnest. Sometimes, it is true, he was too censorious; but his strokes of satire, though frequently personal, were always put forth with a view to make an indelible impression on the hearts of his hearers; and, with all his severity and familiarity of expression, no minister, perhaps, was ever more beloved by any congregation. Though deeply versed in scholastic lore, he laid no stress on the elegancies of composition, but preferred the substance to the shadow; and that every one might clearly understand him, he studied to be plain and pointed, rather than showy and attractive. An instance or two may be given of the peculiar manner in which he sometimes contrived to rivet his meaning on the minds of his audience.

"When preaching one day in the open air on the atonement of Christ, he observed, at one side of the tent, an individual who had lately failed in business, and had paid his creditors with two shillings and sixpence a pound. At the other side he saw another person who had also become bankrupt, and had offered a composition of five shillings. With a stern countenance he looked towards the one and exclaimed, ‘It wasna half-a-crown in the pound that Christ paid;’ then turning round in the direction of the other, ‘nor five shillings in the pound; but the *whole* pound; as every man wishing to obtain an honest name *should* do.’

"At the time that Napoleon Bonaparte, with the French army, was spreading terror and devastation over the Continent, and threatening to invade our own country, Mr. Robertson happened to preach a sermon before the Associate Synod in Glasgow. He had heard it remarked by some, that the immoral French would never be permitted by Providence to gain the superiority over this ‘more righteous’ kingdom. ‘Granting,’ said he, in his discourse, ‘that we are a’ as guid as thae sort o’ folk think, Providence is not always nice in the choice of instruments for punishing the wickedness of men. Tak’ an example frae amang yoursels: your magistrates dinna ask certificates o’ character for their public executioner; they generally select sic elanjamphrie as hae rubbit shouthers wi’ the gallows themselves.’

"With the exception of the late Dr. Mackinlay, Mr. Robertson was the most popular preacher in Kilmarnock; and when the former happened to be from home, a great many of his hearers generally attended the church of the latter, and sometimes came in for a share of his sarcasm. One Sabbath, when their own favourite preacher was absent, they made a rush into Mr. Robertson's chapel just as he had concluded the prayer. The rustling which their entrance occasioned attracted his

attention; and, in his usual laconic manner, he said, 'Sit roun', sit roun', my frien's, and gie the fleein' army room; for their wee bit idol, ye ken, is no at hame the day.'

"Mr. Robertson, like the master whom he served, often drew his smiles from passing events. At this time the subject of *faith* and *good works*, considered apart from each other, was a fertile theme of controversy. One day, when preaching in a tent at Kilwinning, directly opposite the island of Arran, he said emphatically, and pointing across the Frith of Clyde, 'Ye talk of your good works, as if, forsooth, ye had ony claim to God's free grace by your ain merit! I tell you, my frien's, it's a delusion, a diabolical delusion; ye may as weel attempt to sail owre to Arran there on a hen's feather as to get into the kingdom o' heaven by your good works alone. But, my frien's,' he continued, 'dinna misunderstand me, or draw the rash inference that we undervalue good works; this is by no means the case—everything's bonnie in its ain place; water for instance, is good for mony a purpose, although ye're a' aware we canna theek kirks wi't!'

"On another occasion, after having spoken somewhat freely of the corruption and profligacy of the English Church, he told his hearers that he had been sometimes blamed for so doing, and had been met by the argument that many men of real talent and sterling piety were to be found in the sister establishment. 'This,' he said, 'though true, was no argument at all; Prelacy was still Prelacy; and as for the worthies spoken of, they were like the bees in Samson's lion, no very nice about their quarters.'

"Like John Knox, Mr. R. feared not the face of man; and being shrewd and sensible at all times himself, he could not tolerate nonsense from others, but was sure to show his aversion to it in some shape or other. In the Synod of his church he was on one occasion a party in a discussion. His opponent was weak in argument, but made up the deficiency by noise and vapouring. Mr. Robertson burst out into immoderate fits of laughter, for which the Moderator called him to order. 'I will not be re-trained, sir,' answered Mr. R.; 'for I will laugh at nonsense wherever I hear it, for evermore, amen.'

"In his general conversation also he was pointed. On one occasion a very young minister preached in his church. At the close of the service Mr. R. asked one of his elders what he thought of the sermon. 'In my opinion, sir,' said the elder, 'there was owre muckle scripture in't.' 'That was the very best o't, man,' returned Mr. Robertson; 'for sermons without scripture, like brose without lumps, are aye unco fusionless.'

"These sayings, though but a sample of the many that might be given of this eccentric gentleman, afford perhaps a clearer insight into his character than could be obtained by the most elaborate biography. We have said that his knowledge of several languages was very extensive; of the Hebrew, especially, he had no mean understanding, as the following anecdote, which we have read somewhere, satisfactorily proves.

"Being at one time in London, he went with two friends to the Synagogue of the Jews, to see and hear how they conducted their mode of worship. Mr. Robertson listened to the presiding priest with the most careful attention. He soon found that the reading was not in accordance with the received meaning; and, regardless of censure, he ventured to challenge the speaker on the subject. 'Can the person who has interrupted me read Hebrew?' asked the priest. One of Mr. Robertson's friends replied that he could. The Hebrew Bible was then handed to him, and he read a portion of Isaiah with great ease and propriety, at which the priest seemed much surprised. Mr. Robertson then began to offer some remarks, but was told that no comment could be permitted. He then returned the sacred volume, grasped the hand of the priest affectionately, and, with tears of Christian love starting to his eyes, said, 'The time is hastening on when Jew and Gentile will completely agree in the interpretation of this part of the Prophet.'

"Mr. Robertson was author of a pamphlet, the object of which was to expose the errors and heresies that were supposed to be contained in a work entitled, 'A Practical Essay on the Death of Jesus Christ,' published about the year 1786, by Dr. McGill, of Ayr. This heretical publication, as many reckoned it, created considerably discussion in Ayrshire, and gave rise to Burns's 'Kirk's Alarm,' which was written as a satire on the doctor's opponents.

"Mr. Robertson died on the 3rd of November, 1811, and was interred, as we formerly said, in the cemetery of the High Church, where a handsome tombstone

was erected to his memory, at the expense of his congregation."—History of Kilmarnock, pp. 140–146.

Mr. Robertson was succeeded in 1813 by Mr. Ritchie, who afterwards, as Dr. Ritchie, of Potter-row Church, Edinburgh, became so celebrated during the Voluntary Controversy. From 1835 to 1840 his name and fame sounded like a "household word," or rather like a martial trumpet, from the Orkneys to the Tweed, as well as throughout the congregations of the Presbyterian Church of Ireland. Clerk's Lane Chapel had been well filled during the whole period of Mr. Robertson's ministry, and continued to be respectably attended during the earlier years of Mr. Ritchie's pastorate; but after the political agitation of the "Radical" time, references to which, the latter too frequently introduced into his sermons, the size of the congregation was sensibly affected. Indeed, he had lauded America so much in his discourses, that numerous families turned his preaching to a too literal and practical account, and, setting off to the "land of promise" in the West, left empty benches behind them in Kilmarnock.

Mr. Ritchie was succeeded in 1825 by the Rev. David Wilson, formerly minister in Balbiggie. This settlement did not turn out a very happy or prosperous one. Mr. Wilson did not give the permanent satisfaction which some of his earlier discourses had led his hearers to expect; and so, for a number of years, he was barely tolerated by the majority of a gradually diminishing congregation. Ultimately he was requested to accept of a colleague and successor; and although, at first, he complied with the request, he afterwards withdrew his compliance, and thus irritated the great body of his hearers. Their unhappy dissensions were then brought before the Presbytery,—which court took the side of the minister, and refused to carry out the wishes of the people. But the latter appealing to the Synod, the decision of the Presbytery was reversed, and, as the result of protracted ecclesiastical procedure, Mr. Wilson resigned his pastoral charge in 1839, and retired into private life on a small pension which was paid to him by the congregation, up to the time of his death. These were the circumstances in which the pulpit of the Clerk's Lane Church had been declared vacant, and in which the young probationers of the body, as well as ordained ministers ambitious of succeeding to the charge, had been preaching, as candidates, during the close of 1839 and the beginning of 1840. The reader will, from this brief statement, be able to understand how it was that the congregation and the Presbytery were not on very good terms, and how the former were ready to conclude, when the case of their new minister

came on for trial, that they had received but scanty justice at the hands of the latter.

It is worthy of being remarked that "a spirit of grace and supplication" had been poured out upon a portion of the church. They had been meeting for some time before the youthful minister appeared, in the upper session-house, to beseech the Lord to send them a man of spiritual power, who would make them forget the sorrows of their protracted dissensions, in a blessed revival of religion. We were in conversation lately with a venerable brother who informed us that, at one of these meetings, although not in office, and but recently transferred from another congregation in town, he had taken the liberty of remarking that, "the preacher we need is not one who will soothe and satisfy God's people, but one who will awaken and, instrumentally, convert the unconverted." The most influential gentleman in the church rose up when this plain brother sat down, and said, "I cordially second that." When Mr. Morison delivered his first sermons in Clerk's Lane, with all the unction and power of the Holy Ghost, the people who had been at that meeting came round the humble spokesman at the dismissal of the congregation, saying, "Ah! Robert, you got a hold o' the young man last nicht, and persuaded him to gie us discourses to your mind!" "I did not," was the reply;—"Can you not see an answer to our prayers"? Another worthy old man, the senior elder of the church, William Fleming by name, when asked afterwards how it was that he could be led away by Mr. Morison's plausibilities, although he had been a strict Calvinist all his days, replied, "I kent the voice o' my Faither, whenever I heard it."

The impression produced by Mr. Morison's first discourses in Clerk's Lane Chapel, was indeed great. He certainly had no lack of matter. A man who, being too late for the service, and unwilling to disturb the congregation, had taken his seat upon the gallery stairs, went away home at the close of the running comment which the preacher had given on the chapter he read, with the understanding that he had heard the discourse for the service. He was both surprised and disappointed to learn afterwards that he had missed the principal portion of the feast. The candidate's seriousness of manner also affected the people much. The students who came on each successive Saturday night, could be observed by perhaps curious spectators, both in their lodgings and in the ground adjoining; and while it was noticed that the other young men were full of fun and frolicsomeness, the studiousness and devoutness of the "man of God" characterised him who spoke on the Sabbath-day with so much heart-searching earnestness.

When the vote was taken it was not unanimous in his favour. A considerable minority preferred his more quiet and more moderate friend, James Robertson. They seemed to be anxious to have a second minister of that name in Clerk's Lane pulpit. Besides, the alarming appeals of the minister of Bathgate's son troubled them not a little. They thought that they would have more polished and staid decorum, if less power, with the one, than with the other. But what gained the day for Mr. Morison with the mass and the majority was, not merely this very burning earnestness, but his remarkable expository powers. The old people still remembered worthy Mr. Robertson's gift in this direction, and they thought that they could see traces of the same learning and exegetical skill in the youthful candidate. His future career has certainly not been unworthy of this their shrewd opinion. Mr. Morison and his friendly rival were on an evangelistic tour together when the result of the election was handed up to the former, as they were both seated on a coach-top, at an inn door. He did not tell his brother the news till they had reached their destination, and were about to retire for the night.

Thus was the lot of our young licentiate fixed in the town which, celebrated towards the close of the last century by the publication of the first edition of Burns's poems, was to gain some additional celebrity in this century by the publication of his healthier works,—works of genius too, although not exactly of the same order and tone.

And here we are led to notice that this summer was signalised not only by Mr. Morison's call to Clerk's Lane Church, but also by the publication of his first religious treatise in the shape of an eighteen page tract, entitled "The Question 'What must I do to be Saved?' Answered. By Philanthropos. Edinburgh: M. Paterson, 7 Union Place. 1840." Around this little pamphlet much interest gathers. It was the small sling and stone that did great service. But for it there had been no Presbytery case, and no Synodical deliverance. But for it there had been no Evangelical Union. Let us, therefore, linger a little around the circumstances of its composition.

We saw in last article, from the statement of Mr. Ketcher, of Nairn, that Mr. Morison kept up a correspondence with his young converts, in different places, for the sake of dispelling their lingering doubts, and of establishing them in the faith. His ubiquitous labours had now rendered this correspondence enormous; and he rightly judged that if he should compose a tract, embodying in a clear manner, and within a brief compass, the cream both of his discourses and hortatory conversations, his epistolary labours would be lightened, and his usefulness also

increased. All earnest men have a high idea of the power of the press. The printed words go where their voices have never been heard. The printed words remain when their voices are hushed in death.

The post-script to the first edition of the little book clearly enough accounts for its publication. It runs thus;—"I have written this tract at the urgent request of many individuals, in many parts of the country, who have expressed an anxious desire to have beside them, in a permanent form, the views which have been instrumental in 'turning them from the error of their ways.' I earnestly implore the prayers of the believing reader, that I may be made 'wise in winning souls.'"

The structure of the tract is very simple. After quoting the gaoler's question, "What must I do to be saved"? from Acts xvi. 30, the writer thus begins, "O Reader! is this the question which, above all others, you wish to be answered"? He then asks his reader from what he desires to be saved, and replies, for him, "It is, your conscience answers, from the punishment justly due to your myriads of sins." Then, probing the conscience, lest his reader should not be sufficiently awakened, he proceeds to show that the great commandment of the law, "Thou shalt love the Lord thy God with all thy heart," is violated by every unconverted man every *moment* of his life, so that such a person's whole existence is an unbroken course of sin, whatever may be his outward proprieties and amiabilities of conduct. Having shown that sin must be punished, but that God has provided a substitute in the person of Jesus, he next proceeds to tread on ground which he afterwards found to be dangerous, but of whose slipperiness he had no idea when he penned his tract. We have already shown that at Cabrach, in Banffshire, he had found that *Christ had died for all, and, therefore, for him*. This doctrine he had not hesitated to preach everywhere, and now he did not hesitate to print it. But our readers will observe that he did not discuss the subject for controversy's sake, but from a holy desire to save souls, by removing stumbling-blocks out of their way.

"Ah!" perhaps you say, 'I would indeed feel that I am safe, could I see that all this is true *to me*; but how do I know that Christ died for *me*'? You admit then, that if I can prove that Christ did die for *you*, you need no more to secure your safety. You admit that, if Christ did die for *you* he did completely satisfy the law by bearing the punishment due to your sins, so that nothing more is required from the lawgiver from *you* to make atonement for your sins;—you admit all *this*, do you? 'O yes'! you reply, 'prove to me that another has satisfied the lawgiver for *me* by bearing the punishment which I deserved to suffer, and I am satisfied,—I feel I must be safe.' Well, beloved, listen to God's own word. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for our sins only, BUT ALSO FOR THE SINS OF THE WHOLE WORLD.' (1 John ii. 1, 2.) Are you a part of 'the whole world'? Then Jesus is here asserted to be 'the propitiation' for *your* sins. I recollect of once



quoting this passage to a middle-aged woman, who had been for years in very deep distress about the state of her soul; and, after quoting it, I said to her, 'Now, are you not satisfied that Christ has atoned for *your* sins?' 'No, Sir,' said she, 'I believe he has atoned for the sins of the elect, but I cannot tell that I am among the elect.' I replied, 'Turn up your Bible: how does the passage run in your edition? for it does not say in mine, 'and not for ours only, but also for the sins of the whole elect,' but it says, 'for the sins of the whole *world*,'—does not that comprehend you?' After some further explanations, she saw the truth, and said, 'O now I see the rock on which I was almost wrecked for ever. O, I see it now. Yes, he has died for *me*. That is what I wanted, and what I need;—glory be to God!'"

In the same strain he goes on to show from Heb. ii. 9; 1 Tim. ii. 6; Isaiah xlv. 22, and many other passages, that the Son of God literally shed his blood for the sins of the whole world, fortifying his position by the following foot-note,—“See on this text a very valuable sermon developing the universal extent of the atonement, by the most able biblical expositor in Scotland, Dr. John Brown, of Edinburgh. The sermon is to be found in the ‘United Secession Magazine,’ vol. iii., p. 296.”

In like manner he meets such difficulties of the anxious inquirer as that he “has not the right kind of faith;” “I fear I have not repented yet;” “Must I not pray for grace to help me to believe?” &c. All these cobwebs of mistakes he easily sweeps away with the great gospel truth, “Behold now is the accepted time; behold now is the day of salvation.”

But when he comes to the difficulty of election we find that, notwithstanding all the light he had got, Mr. Morison was a Calvinist still. The passage is a remarkable one. It shows how “good Homer may nod.” It is completely out of harmony with the rest of the tract. As we read it, we say to ourselves, “This last patch of snow must soon melt away, too, before the fervent sun that has melted all the rest.”

“‘But O! Sir, if I be not one of the elected, then I cannot be saved.’ If you be not ‘chosen before the foundation of the world,’ then assuredly you *will* not be saved, that is, you will be quite unwilling to be saved, you will be quite careless, as hundreds around you are. If, however, you be willing to believe and be saved, you shall be saved; for the only reason why any are not saved, is this, ‘They *will* not come unto Christ, that they may have life:’ ‘they *will* not be gathered by Christ, when he *would* gather them, as a hen gathereth her chickens under her wings.’ Election, in the order of nature, comes after the atonement; and when it is properly understood, it is one of the most delightful doctrines of Scripture. It is so, because it secures ‘a seed’ to Jesus. The harmony of doctrines, I apprehend to be the following: God foresaw that all men would become hell-deserving sinners; he resolved, in consequence of his ineffable love and pity, to provide an atonement sufficient for the salvation of all; he resolved to offer this atonement to all, so that all should be able and all should be welcome to come and accept it as ‘all their salvation.’ He foresaw, however, that not one out of the whole human family would be *willing* to be saved in this way,—and then he elected. That all might not be lost, that Jesus might ‘see of the travail of his soul, and be satisfied,’ he resolved to bestow on some, such influences of his Spirit as would infallibly *dispose* them to accept what all others are able and welcome to take. Thus it is clear that election does injustice to none, throws obstacles in the way of none. It only secures the salvation of some, and leaves the rest quite able and welcome to come and avail themselves of the freely-offered gift. If then you be *disposed* to believe, the

probability is that you are amongst the elect; nay, if you be 'willing,' (Psalm cx. 3,) it is certain that you are. O 'believe, then, and live.'"

Evidently there was a hitch here. Instead of harmony, disharmony was introduced. This view of the matter evidently left God a "respector of persons." If he really loved all, and had the power to make them believers by irresistible might, why did he not do so? The Divine Being could not say on this hypothesis, "What could have been done more to my vineyard that I have not done in it"? Why should Jesus weep over Jerusalem, saying, "How often would I have gathered you?" Let him rather dry up his tears, and impart necessitating grace.

From recent communications with Mr. Morison's old adherents in Kilmarnock, we have learned that this passage gave many earnest souls sincere concern. They saw and felt its inconsistency with the rest of their honoured pastor's teachings. And they were truly delighted and relieved when about the year 1843 he broke through this last fetter of limitation, and declared that as Jesus had died for every man, so did the Holy Spirit strive with every man, according to the measure of light which each might enjoy, honestly and earnestly seeking his salvation. Without doubt, a seed is secured to Christ by the work of the Holy Spirit, according to the fore-knowledge of God; but this foreseen result is brought about by the two concurrent wills—the will of God who draws, and the will of man who yields.

When we peruse such a paragraph as this just quoted, we feel thankful for our honoured brother's deliverance, as well as our own, from this freezing and heartless representation of the love of God. Who could defend that view in a debate with Holyoake or Iconoclast? Who could defend it in a debate with his own breast? And yet this is all the length that writers like Chalmers, Payne, Wardlaw, and Howard Hinton could bring us. We always feel disposed, when we read the life of Wesley, to fling up our cap of triumph in behalf of honest John, because he broke his way at once through all that systematic rubbish, and left Whitfield and Lady Huntingdon groping in the darkness behind him.

Yet let us not be hard on our youthful hero, because he did not see his way to a consistent theological creed all at once. Let us not laugh at Earl Grey's ten-pound franchise in these days of household suffrage. Let us not sneer at Lord John Russell's sliding scale, because Cobden gave us free trade. In progressive theology as well as in progressive legislation, the large instalment by the way, leads on to the complete and ultimate measure of reform.

Still it is worthy of notice, that this halting, disappointing para-

graph remains un-expunged in the 2d, 3d, 4th, 5th, and 6th editions of the tract; and it is only when we come to that issued in 1844, that we find it happily left out. Therefore James Morison was a moderate Calvinist when the Secession Church threw him overboard in 1841. To be consistent they should also, to-day, condemn the writings of Ralph Wardlaw, and William Anderson, and Albert Barnes. But it cannot be denied that the great majority of the ministers of that denomination have come up to the very theological stand-point which the Luther of Kilmarnock occupied when they visited him with their ecclesiastical ban. We anticipate, however. The "dead fly in the ointment" has caused us to digress.

We need not quote any additional extracts from this important publication, because, after having lain long in comparative obscurity, eclipsed by publications of a later date, it has suddenly experienced the fortunate resurrection of re-publication in London. A gentleman there having casually, or rather providentially, met with it, communicated with Dr. Morison; and the consequence is, that it has been issued with a few verbal corrections made by the author, by Partridge & Co. of London, under the title "Safe for Eternity." We are delighted to observe that this new edition has already reached a circulation of *nine thousand*. We cordially recommend it to our readers. We know the intelligent teacher of a large bible class, who lately held up the little pamphlet before the fifty young men at his feet, saying "Look here, lads. But for this there had been no Evangelical Union. But for this, I had not been here teaching you, and you had not been there listening to me." He then went on to remark that it was a very small matter that kept Cromwell and Hampden from sailing away to America, —which had they done, our liberties would not have been secured; and, in like manner, if this little penny publication had not been issued, the free and world-wide gospel would not have been secured for our native land. But we must now continue our narrative and show how this was so.

Mr. Morison did not return from the Shetland Isles till the month of July; and as it had been fixed that his ordination should take place in Kilmarnock in the month of September, he spent the interval in the unwearied evangelisation to which he had been "addicted" for some time past.

He was under the necessity, indeed, of paying one visit to the Ayrshire town during that period, to preach what were called his "trial discourses." The service was held in the chapel on a week day. He translated Latin, Greek, and Hebrew to the complete satisfaction, and even admiration of the Presbytery; read an exposition on Phil. ii. 6. "Who being in

the form of God," etc.; and delivered a sermon on 1 Tim. i. 5. "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." Of course these subjects had been previously prescribed by the court. While he was reading his elaborate paper on the divinity of Christ, some one observed that "they had heard enough"; but the venerable minister of Tarbolton exclaimed, "Let the young man go on—I am greatly edified." When Mr. Morison was charged afterwards with having concealed his peculiar views on the occasion, he of course was able to reply that he required to keep by the topics assigned him; but he was glad to be able to add that in his trial sermon he had distinctly brought out the simplicity of the nature of faith, and had insisted on the doctrine that God does not command men to perform impossibilities—their responsibility invariably keeping pace with their powers and privileges.

As his ordination made considerable stir in the town and country, and foreshadowed the ecclesiastical opposition that he was to meet with in his zealous career, we take occasion here to remark that it was not the first ordination that had made a commotion in Kilmarnock. Burns has celebrated the settlement of the Rev. Dr. McKinlay in the Low Church, in 1785, in his well-known and characteristic poem, entitled "The Ordination." And twenty-one years previous, quite a riot had taken place at the forced "placin'" of the Rev. James Lindsay over the same congregation. The Earl of Glencairn had issued the presentation in favour of this gentleman (the minister of Cumbray) without his having been heard by the people at all; and there seems to have been enough of "non-intrusion" feeling in the town even at that date, to cause the following scene to be enacted:—

"As soon as it was generally known that Mr. Lindsay was to be admitted their pastor, a portentous murmur of discontent was heard among the inhabitants in every street and nook of the town; and, as the time of the settlement drew near, their dissatisfaction waxed louder and louder. Every sort of missile they secretly collected as ammunition with which to assail their opponents. At length the much-talked-of-day arrived; and according to all accounts, a scene of disorder and tumult ensued such as never before was witnessed in Kilmarnock. Labour seemed altogether suspended; numerous parties assembled on the streets, and, ere the hour of induction had come, surrounded the church, determined to oppose the proceedings. A mere outline of the affray is all we are enabled to give. The mob, who had placed themselves in a convenient position for attack, no sooner observed the patron and the clergymen approaching than they assailed them with a storm of execrations, and pelted them to such a degree with mud, dead cats, and other filthy substances, that it was with the greatest difficulty they gained the interior of the church. Here a scene of confusion and uproar took place, which even Hogarth, so noted for his faithful delineations of the ludicrous, would, we believe, have failed to depict. Several volleys of the missiles we have spoken of were discharged at the devoted heads of those friendly to Mr. Lindsay's appointment. All, indeed, was riot, noise, and disorder. The precentor, William Steven, had his wig torn from his head.

The wig of one of the magistrates, too, was tossed into the air, amid the cheers of the mob; the Earl of Glencairn was struck on the cheek with a dead cat; and one of the clergymen belonging to the neighbouring village of Fenwick, convinced of the truth of the old saying, that '*as pair o' heels is worth twa pair o' hands*,' mounted his horse and fled from the scene in the utmost consternation.

"The 'Caledonian Mercury' for July 21, 1764, thus alludes to the tumult:— 'By a letter from Kilmarnock we learn, that on Thursday se'nnight, the day appointed by the General Assembly for the transportation of the Rev. Mr. Lindsay from the Cumbrays to Kilmarnock, the patron, with a number of gentlemen and ministers, went to the church, in order to proceed in the settlement; but divine service was not well begun, when a mob of disorderly persons broke into the church, throwing dirt and stones, and making such noise, that Mr. Brown, the minister who officiated, could not proceed, on which the patron, with the gentlemen and ministers, retired to a house in the neighbourhood. 'Tis said Mr. Lindsay is to be ordained in the Presbytery house in Irvine.'—History of Kilmarnock, pp. 117, 119.

One reason why the town's people were so much opposed to Mr. Lindsay's settlement, was, that his wife (Margaret Lauder) had been housekeeper to the Earl of Glencairn, and it was reported that the presentation had been obtained for her husband through her influence. It is to this circumstance, as well as to the fact, that Mr. Lindsay had embraced the liberal opinions called in that day, "common sense," that Burns alludes in the caustic lines in the second stanza of "The Ordination,"

"Curst Common Sense, that imp o' hell,  
Cam' in wi' Maggie Lauder."

But the obstacles in the way of Mr. Morison's settlement, were very different from those which had caused disturbance in the town eighty years before. His election had been free and fair, and great expectations were entertained by his friends of his future usefulness. Yet it will not seem surprising to our readers, that sundry ministers in a rural Presbytery like that of Kilmarnock, where things had all along been managed in an easy and stereotyped way, should object to that truly Pentecostal zeal which led the young preacher continually to press the question on every hearer and neighbour, "Hast thou been born again?" Such a mode of address fitted better the Haldanes and the Methodists, than a staid son of the Secession. Then the rumour had gone forth that the pamphlet which he had just published, contained statements which would not square with the Calvinistic standards of the church. It is true, that this tract had not as yet been very widely circulated; but one or two of the members of Presbytery had seen a copy of it, and had secretly determined to make its contents the subject of preliminary investigations.

Hence on the forenoon of the ordination-day some questions were proposed to the young pastor-elect in the session house or vestry, as to his doctrinal views. The congregation had already assembled in the adjoining chapel, so that the delay was very

awkward; but, notwithstanding, a long conversation ensued. No member of court had a copy of the tract with him; but Mr. Morison pulled out one from his pocket, and expressed his readiness to read any paragraph to which exceptions had been taken. Several sentences were anxiously considered, and some little misconception was removed. For example, his questioners had supposed him to teach the doctrine that all men were already pardoned; but on this point he was able satisfactorily to explain that there was a great and manifest difference between the proposition that Christ had died for all men, so that they might be pardoned, and the proposition that all men were already pardoned. Mr. Morison, while assuring the Presbytery that he never could, and never would, preach any other doctrine than that contained in the tract, promised in the future, to be more careful in the expressions he would employ, especially with reference to the misapprehensions which had been made apparent. He also agreed to suppress the pamphlet, since the Presbytery seemed to be displeased with the way in which it had been worded. He was anxious to be ordained, and yielded to the unexpected pressure which was put upon him.

Meanwhile, a whole hour had elapsed, and the large congregation had grown impatient. A whisper ran through the building that something unpleasant had occurred; and when at length the reverend members of the court appeared, traces of the recent "heckling" were visible on the agitated countenances of all. Yet, although the succeeding services were constrained and comfortless, the young minister entered into the deed of self-dedication with pious fervour; for it was observed that both he and his deeply sympathising father shed many tears during the solemn imposition of the hands of the Presbytery.

At the close of the ordination it was made publicly manifest that a true, brotherly cordiality of sentiment did not subsist between the Presbytery and the new member of their court. It had always been customary for the ordaining ministers to dine, when the ceremony was over, with the principal people of the congregation and their recently acquired pastor. On this occasion, however, all the ministers absented themselves save one—the Rev. Mr. Ronald, of Saltcoats, who deserves honourable mention as the solitary *exception* to the discourtesy, which was the *rule* of procedure that day. It should perhaps be mentioned that the reason of non-attendance lay, possibly, quite as much in the fact that the church had agreed to have no intoxicating beverages at the dinner, as in the unpopularity of Mr. Morison. But this excuse does not tell much in the Presbytery's favour. Had the young man's influence with his people already been so

powerful, that they felt that strong drink, the curse of the land, would have been an impertinence and impropriety at the feast? Then verily his co-presbyters should have seen in this very fact that God was on his side, and that, whatever might be the doctrinal differences on which they had just been splitting hairs, he was a man "full of the Holy Ghost." Were not these intoxicating beverages the disgrace of their churches, and the most frequent cause of ecclesiastical discipline? Had they not laid many a minister low? As for themselves, had they not sometimes met, as a Presbytery, to depose a brother for drink? And was it not most seemly to banish it from an ordination? Ah! Kilmarnock Presbytery, that running away to get your whisky-toddy and your wine elsewhere, condemns you in the eyes of posterity. God was with the young man more than with you. You ran away and left him; but God did not leave him. You had far more real practical heresy about you, sitting over the intoxicating cup, and perhaps laughing in your sleeve at his "fanaticism," than he had, as he hung his head, depressed at your desertion of him, with clear water before him to drink, and the Water of Life in his heart "for every creature." And the result has shown that the Saviour faithfully keeps his promise, "Whosoever will lose his life for my sake shall find it;" for God has raised him whom you despised to a high place of fame in the church and the world; whereas, the only thing that redeems your unknown names from obscurity is, that you once had to do, first with the settlement, and then with the ejection, of James Morison, in Kilmarnock.

In next article we shall notice the Presbyterial proceedings which were instituted against Mr. Morison, soon after his ordination.

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#### THOUGHTS ABOUT FAITH.

**FAITH** is one of the commonest acts of mind. All men must exercise it every day. The merchant must have faith that his customers will pay him for the goods they order, otherwise business would come to a stand-still. The husband must have faith in the fidelity of his wife, and the wife in the fidelity of her husband, or happiness in the home is impossible. Children must have faith in the goodness and wisdom of their parents, before they can exercise filial reverence and confidence. And so on throughout all possible relationships of men. Faith in all is a first necessity. Destroy man's faith in man, and business, happiness, and success of all kinds must be destroyed.

But faith in such things will not save a man. Having faith in his fellowmen, the merchant solicits orders, and forwards goods; but that brings him no nearer to the kingdom of heaven. Having faith that a harvest time will come, the farmer sows his seed; but that does not make him a christian. Having faith in the fidelity of his soldiers, the general confides to them the plans by which he hopes to overcome the enemy; but all the time he himself may be an enemy of God. There must, therefore, be something besides faith, considered as a mere exercise of mind. Purposely it is said *something besides faith*; because, to talk as many do about having a different kind of faith, is to introduce confusion where everything is plain. For all faith is one, in the sense that it calls into exercise the same faculties, whether it be the faith of a merchant that he will receive a return for his goods; or of a farmer, that if he sows the seed he will reap a harvest; or the faith of a general, that his soldiers will obey the directions he gives them; or the faith of a sinner, that the Son of God tasted death for him. We have not a new set of faculties for every act of faith. The mind that perceives in one case is the mind that perceives in another. The heart that confides as the result of the mind's perception in one case, is the heart that confides as the result of the mind's perception in another. Hence, the mental exercise being the same in all cases, there must, as has been already said, be something besides faith, in order to the soul's salvation. That something is a certain object. There must not only be faith, but faith in a certain thing; or, better still, faith in a certain person. It is the difference not of the acts of believing, but of the things believed, that gives rise to different emotions and actions. For example, you receive intelligence that one whom you love very much, is well, and happy, and, as the consequence, are made glad. You receive intelligence that that same friend is dangerously ill, or is dead, and, as the consequence, you are distressed. Clearly enough the difference of result is explained in the difference of the tidings, and not in any difference in the mental exercise. So the act by which we receive the testimony of our neighbours is the same as that by which we receive the testimony God has given in the Gospel of his Son. As the result, in the one instance we are saved; in the other not. Why such difference in result? Because of a prior difference in the testimony believed. "Saving faith," to use the common expression, is saving faith, not because of any peculiar virtue about itself, but because it is faith that terminates in a saving object. All men have faith, yet all men are not saved; because, while having abundance of faith, they have it not in the right object. Two men believe: the one in himself as able to deliver himself from



all evil, the other in Christ as the only Saviour. As the consequence, the one remains weak,—a sinner still despite his theories and boasting; the other becomes a saint,—a sinner saved from hell and sin. Who maketh them to differ? Themselves? No. 'Tis Christ being believed in, in the one case, and some one else being believed in, in the other, that makes all the difference.

Against faith being required as the condition of salvation, objection has been made. Something else than faith, it is urged, ought to have been prescribed, if any condition was to be prescribed at all. The answer is at once obvious and complete. God had a perfect right to prescribe what condition he chose. The whole scheme of salvation was of his devising and executing. It sprang from his mercy. He might have suffered the law we had broken to take its course against us. But he did not. Freely he interfered to deliver those who had no claim on his goodness. Hence, as from beginning to ending salvation belonged to him, he had a right to determine on what conditions it should be obtained. And hence, too, seeing that out of the freeness of his love God provided so precious a boon, it ill becomes us to be guilty of the base ingratitude of objecting to the terms on which he offers it.

But not only had God a perfect right to prescribe faith as the condition of salvation,—in so doing he manifested love. He might have prescribed ten thousand other conditions, but not one more easy for man to supply than that of faith. He might have prescribed some painful penance;—a toilsome journey like that which some deluded pilgrims make to a shrine, or scene of sacred associations; or some dreadful physical suffering, like that endured by the prophets of Baal when they lacerated themselves with their knives; or that imposed by the Romish Church to this day on some of its offending devotees. Or he might have prescribed some costly sacrifices that it would have required a lifetime's labours to be able to offer. But what would such have availed? Would his love have been more signally manifested, or man more truly helped? Verily, no. Men speak slightly of faith as being so easy a condition. It is marvellous that it should never strike them that God passed by other conditions which it had been difficult to fulfil, and chose faith as being the easiest possible for man. Besides, the prescribing of faith commends the wisdom of God. The salvation which Christ wrought out, was designed to secure not only our deliverance from sin's penalty, but also from sin's pollution. In providing salvation, God sought our growth in holiness, and likeness to himself. Some condition, therefore, must be prescribed, that could effect this. Faith effects it in a way in which no

other condition we know of could have done. It may be asked, why, instead of it being said, "He that believeth shall be saved," was it not said, "he that loveth God shall be saved?" In other words, why, instead of faith was love not prescribed? Because of the wisdom of God. God was indeed anxious that men should love him. The only question was, how were they to be got to do so? It could not be by being commanded to love, for love will not come and go at any mere bidding. No man by mere act of will can love one object and hate another. Something lovely must be seen in an object before love of it can be created. The proverb holds good: love begets love. Hence the love of God must first be seen, or apprehended, before a sinner can love him. In other words, faith must necessarily precede love. So with serving God. Doubtless men are to be brought to serve him. But how? By seeing about him that which shall constrain them, out of gratitude and love, to serve him. Lay on men the mere command to serve God, and suppose they obey it as far as they can, what would be effected? The service could only be external,—a service akin to that which the hireling renders to his master, or the slave to his owner. But God seeks a different service,—even that of the heart. He seeks that men shall serve him gladly, gratefully, lovingly. Hence, first of all, he seeks faith, because it is only as men believe in God that they can be brought to love him, and out of their love to serve him. The prescribing of faith as the condition of salvation, was therefore no act of caprice. Reason dictated it. Infinite wisdom counselled it. For when faith is obtained, the way hitherto impassable, is opened up for the attaining of all that God seeks in, and from, man.

Faith then lies, and must lie at the basis of a righteous character. Not less philosophical than scriptural is the exhortation, "Add to faith." Faith may not be the first of the graces in order of importance, but it is the first in order of time. It is here that multitudes have erred. From mistaken notions of the nature of faith, or belief, or from fancied superiority to it, they have disregarded the voice of the Redeemer, as, meeting them at every turn and stage of their path, he cried, "Believe and live." The declaration, "He that believeth shall be saved, and he that believeth not shall be condemned," they reckoned to be a stumbling stone, or rock of offence. They would give no heed to it, and determined to live nobly and well, without the faith it demands. But they failed. They tried indeed. They resolved, and re-resolved, and struggled; but their efforts ended in defeat. They found somehow that they could not master sin; that they could not love God; that they could not serve him as they knew they ought. Despite their best attempts, their char-

acters lacked completeness and strength, and the battle against evil became, not easier, but more difficult as time elapsed. And then, baffled, worsted, wearied, they have come to learn that they began wrong in trying to lay a foundation other than that which God has appointed. They have come to learn that Christ makes no mistake when he insists that the first thing the sinner shall do is, to believe the testimony which God has given concerning his Son. A man cannot become conversant with a language of which he neglects the alphabet. No builder, however skilful, can rear an edifice without a foundation. And so no man can become possessed of the character which God has enjoined, no man can become a Christian, and live christianly, who does not first believe in the Lord Jesus Christ,—who does not first believe, or credit the testimony that Christ died for him.

But if this be so, what is to be said of the phrase that is bandied about from lip to lip, and often uttered with an air of wisdom as if it were a first principle, that, "It does not matter what a man's faith is, provided only his life be right"? The statement proceeds on the false assumption, that what a man believes does not influence his life; or, that while his faith is wrong, his life may be right. Readily enough it is admitted, that a man's faith may, in many minor respects, be faulty, and yet he may be a good man and true. But this is a very different thing from saying that his faith is a matter of little or no consequence. Consciously, or unconsciously, it is his faith, correct in general, though incorrect in some particulars, that is the regal power that shapes, tones, and sublimates his life. But take a man who believes that there is no God. Will his life be right? Can it? Must it not necessarily be a huge failure, because of the false faith on which it is based? Or take two men, equally conscious of their guilt. The one believes that God is waiting to condemn him, the other that God is waiting graciously to forgive. Will their different faiths not give rise to difference in their lives? Will the faith of the one not lead him to avoid as much as possible thinking about God,—to rush, it may be, deeper into sin, that in sin's excitement he may become oblivious of the thought of a vengeful God? And will not the faith of the other that God is ready to forgive, and even waiting to receive him back, prodigal though he be, win him from his sins to the love and service of him he hath defied so long? It is vain, therefore, to speak of faith being a matter of no importance so long as the life be right. True enough, that faith is valuable, only as it conducts to a right life. But the question is, can we get a right life from a wrong faith? Can a bitter fountain send forth sweet waters? Nay. A right faith and a right life are inseparably

connected. The one leads to the other, as the water courses to the ocean. For as a man thinketh in his heart, so is he. If his thoughts or faith about God be radically defective, so will, so must, in the nature of things, his life be. If the master-thought of his mind be a mistake, his whole life must be but a manifestation thereof. It is easy, therefore, to understand the emphasis which is laid upon faith, and the earnestness with which it is insisted on in scripture. *Believest thou this?* was Christ's testing question. Everything else he knew would come right, if man but believed the thoughts he uttered. There is no use of asking if light will come when the sun shines. And so, there is no use of asking, will men love Christ and live Christ-like lives, after apprehending the great fact that he died for them? They must. Does a reader reply, "I believe in Christ, I understand the gospel testimony, and yet I am unchanged and unsaved"? Do you? Do you know, not the words only, but the meaning of the words you readily enough quote, "The Son of God loved me, and gave himself for me?" Nay. If you really apprehended the thought that is expressed in these words, that heart of yours so cold, and dull, and dead, would throb with gratitude almost to the breaking.

We come then to this, that if men are to be worthy themselves, and do aught that is worthy, they must believe in Christ. Such belief is the only possible foundation on which to build a Christian character. Sad beyond expression have been the practical results of mistakes on a point so vital. But a mistake of a different kind may be made about faith. It may be regarded as a resting place. A man may say, I will attain unto faith, and having attained thereto, will rest satisfied. To such, the words of the Apostle come sharp and clear as the ringing of a rifle-shot along the valley,—“Giving all diligence, add to your faith.” Faith cannot live alone. It must have added unto it all the other christian graces. It must work by love. Like leaven in flour, it will influence the whole heart, and make it pure, noble, and God-like. As from the root of a tree come wide-spreading branches, beautiful foliage, and sweet fruits; so from the faith that unites the sinner to the Saviour, come love, hope, purity, devotion. To him, therefore, who sighs for purity in the inward man, who seeks not only deliverance from the past, but salvation in the present; who longs not only to be pardoned, but also purified, we say, Only through faith in Christ can your wants be supplied. He is the Way to what you desire, and need. Believe in him as the Saviour who loved *you* and gave himself for *you*. Live a life of faith in him, and you shall go from strength to strength, you shall “mount up with wings as eagles, you shall run and not be weary, you shall walk and not faint.”

G. G—S.

**SOMETHING ABOUT THE CATHOLIC APOSTOLIC CHURCH: ITS  
INFALLIBILITY, AND ITS DOCTRINE OF BAPTISMAL REGENERATION.**

*"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."* Isa. viii. 20.

One evening, by a friendly invitation to the house of an adherent of the Catholic Apostolic Church, a preacher of the gospel was brought into contact with one of the evangelists connected with that Church. The preacher was simply willing to hear and inquire into the claims and views of a body of people professing to occupy an important place in Christendom. Before the evangelist arrived the preacher had a conversation with his host concerning apostles and prophets, their claim of authority and their mission, etc.,—thinking that these were the most important matters concerning which the Catholic Apostolic Church differed from Protestant Churches generally. But when the evangelist came he testified that the Church with which he was connected differed from the leading Protestant Churches in Scotland, at least, on the question of *the Efficacy of the Sacraments* even more than on questions relating to matters of church order and government.

This remark of the evangelist naturally led to a conversation on the question of baptism, as related to the question of regeneration,—baptism being the first or initiatory sacrament of the Church. And on this question the evangelist spoke substantially as follows:—

"When Nicodemus came to our Lord, he evidently desired to know *how* he was to enter into the kingdom of God. And our Lord said, 'Except a man be born again, he cannot see the kingdom of God.' This saying Nicodemus did not understand. He was perplexed with it. And he said, 'How can a man be born when he is old?' etc. Now the Saviour did not condescend to explain the mystery. *He did not say it was a matter of knowledge.* But he contented himself by saying again, 'Except a man be born of water (that is, in baptism) and of the Spirit, he cannot enter in to the kingdom of God.'"

To this the preacher responded:—"You have said that Nicodemus came to inquire *how* he was to enter into the kingdom of God. I do not think that such was the object of his inquiry in coming to Jesus. There is abundant evidence in the New Testament to show that the Jews as a people cherished the idea, that because they were *born of the seed of Abraham* they were therefore 'the children of the kingdom,' and were entitled to share in its privileges, come whensoever it should. There is no reason to believe that Nicodemus differed from his countrymen generally in this respect. Hence his interest in the coming of the kingdom. And hence, in all probability, it would be his object in visiting Jesus to inquire *when* the kingdom would come, and *in what relation* Jesus himself stood to it,—that is, whether he claimed to be the King. Hence, also, Jesus—standing before us in the narrative of John as one who 'knew what was in the man,' though the man had not himself announced the object of his visit, and seeing in

the mind of Nicodemus the reigning idea, that because he was *begotten of the seed of Abraham* he was entitled to enter the kingdom and enjoy its privileges,—suited the form of his language to this idea in the mind of Nicodemus, and said, ‘Verily, verily, I say unto thee, except a man be *begotten from above*—begotten of God—he cannot see the kingdom of God.’ Again, you have said that when Nicodemus inquired, ‘How can a man be born when he is old?’ etc., Jesus did not condescend to explain the mystery, and did not say that it was a matter of knowledge. Yet he testifies in the same gospel of John, ‘This is life eternal, that they might *know* thee the only true God, and Jesus Christ whom thou hast sent.’” (Chap. xvii. 3.)

“Well then,” said the evangelist, interrupting the preacher, “it would come to be a question, what is it to know?—but we shall let that pass.”

“It will just be as well,” said the preacher, resuming his argument. “And so far from not going on to explain, that is the very thing which the Saviour does, saying, ‘Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ You assume that by the term *water* the Saviour means the material element so called. But that is the thing to be proved. We know that the Saviour was aware of the existence of something which could be fitly designated ‘*living water* ;’ and I believe that he speaks of it here. It is *the* element in the gospel which has cleansing, purifying power, and power to beget a spirit of holiness in the mind of man. Substantially it is *the love of God*. If this love reigns in the heart, and shines in the face, and animates the words and deeds of a christian mother yearning with God-like interest for the welfare of her child, as it beamed from the words and eyes of the comparatively youthful and lowly prophet of Nazareth when he sought to guide the aged teacher of Israel into the way of life,—it is fitted and designed to beget in man a spirit of love to God and man.”

This interpretation of the term *water* the evangelist resented as “poetical.” But, as another said, there is truth in poetry. And he found fault with the expression, “spirit of holiness.” He might as well have found fault with Isaiah for speaking of “the spirit of judgment,” and with Paul for speaking of “the spirit of bondage.” (See Isa. iv. 4. ; Rom. viii. 15.)

The above is a *fair* though not a *full* account of what passed on the matter of baptism. Being late, the preacher rose to go, especially as the most that the evangelist said against his interpretation was that it was “poetical,”—not a very strong argument against it certainly, and not worthy of further consideration. The gentleman who invited the preacher, who seemed to be characterised by christian gentleness, “hoped that he would not be offended,” and added,—“You require strong reasons, Mr.—.” Such reasons, we may add, the adherents of the Catholic Apostolic Church will find it difficult to produce ; and from what follows this shall abundantly appear.

Truly the advocates and defenders of the claim of the Catholic Apostolic Church would require to be able to give somewhat strong reasons for the claim which they make, and for the hope which is in them. Their

apostles claim to be "the very wells and fountains of doctrine;" to be the men through whom "Jesus in the heavens ministers the function of supreme rule and dispensation of the Spirit of Life, unto all in the universal Church." (Testimony, pp. 26, 28, 41.) In other words, they claim to have received authority from Jesus to rule over the entire body of Christ's people upon the earth, and to be the dispensers of the Spirit of life to the Church, and also, we presume, through the Church to the world. Further, they claim to have "every doctrine, and every rite and sacrament . . . set in its true place, and united in one harmonious whole, embracing every truth held in every portion of the Catholic Church, and eliminated from every error." (Purpose, pp. 158, 159.) Well may the author of the statement last quoted say, "These are bold words"; yet he adds, "but we utter them advisedly." If this be not a claim to infallibility, we know not in what form of words such a claim could be made. And though the words be quoted from a book that is declared to be *not of authority*, yet the claim to infallibility is the logical result of the claim to have apostles restored to the Church, who are "the very wells and fountains of doctrine" as the original apostles were.

But when we inform the reader that this book, in which the claim to infallibility is so expressly made, *was written by one of the modern apostles*, he will wonder why it is declared to be *not of authority*. And his wonder shall not be lessened when he is told, as we have been told, that the statements of the modern apostles are authoritative *only when they issue from the apostles convened together*, and not from any one of them individually. In this respect there is a strange and exceedingly suggestive unlikeness between the modern apostles so-called, and the original apostles. The epistles of the original apostles as given in the New Testament are all authoritative; and they all issued from individual apostles, and not from any apostolic convention, except the brief letter contained in the Acts, which was issued from a convention of "apostles, and elders, and brethren." (Chap. xv. 23-29.) This is a matter which some "authority" in the Catholic Apostolic Church would do well to explain, as it is fitted to stumble inquirers. And that the book from which we have made the above sweeping claim to the possession of "the truth, the whole truth, and nothing but the truth" was written by an apostle we have been informed on good authority; which information we shall continue to believe, until it be expressly and authoritatively denied.

Having thus far spoken of the claim made by the advocates of this Church, we may now say, with reference to the hope which is in them, that they regard themselves as commissioned to do a very special work of restoration in the Church on earth, of which we shall not now speak particularly; and that those who are sealed by apostles shall be "exempted" from "the great tribulation" which shall come upon the remaining portion of God's people in "apostate Christendom" (Rev. vii. 9, 14), and shall be first gathered into the garner of God, before his judgements are poured out upon the earth." (Bibliotheca Sacra, p. 255.) Surely such a claim, and such a hope, would require to be supported by pretty "strong reasons," before it could be "reasonably" entertained.

We shall proceed now to test by the Law and the Testimony the claims and principles of this Church, that we may see whether "the true light now shineth" in it, or whether the light that is in it is twilight dim, or even gross darkness.

*I. The Doctrine of the Catholic Apostolic Church concerning the Sacrament of Baptism as a Regenerating Ordinance.*

The doctrine of regeneration as taught in and by this Church is, that the children of men are regenerated, or born again, or begotten of God, by or in connection with the sacrament of baptism *when they are baptized, and not by the truth of the gospel when they receive it.*

In exactly diametrical opposition to the doctrine of this Church, we maintain it to be the doctrine of Scripture that the children of men are begotten of God by the word of the truth of the gospel *when they believe it, and not by baptism when they are baptized.*

In short, no two doctrines could be more directly opposed than the doctrine of this Church and the doctrine of Scripture, on this *the most important subject of practical theology.* And that we fairly represent the simple truth on this matter we now proceed to show.

We maintain it to be the doctrine of this church that the children of men are regenerated *when they are baptized with water.* Thus, in the Testimony, the book of chief authority in this Church, it is said that baptism with water "is the washing of regeneration, whereby God of his great mercy saveth us; for we, who were dead in trespasses and sins, are therein born again of the Holy Ghost: the sons of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God; and by the communication of that life (which God hath given to us in his Son) we become verily and indeed members of the risen Lord Jesus Christ, over whom death hath no more dominion." (Pp. 15, 16.) "By water men receive the grace of regeneration," etc. (Purpose, p. 31.) These quotations are sufficient and sufficiently explicit on this point, though several passages of a similar import could be produced.

We further maintain it to be the doctrine of this church that *infants are thus regenerated by water, when confessedly they cannot apprehend or receive the truth of the gospel.* Thus, in the Liturgy of this Church,—a book which is, we understand, of equal authority with the Testimony, having been compiled and issued from the "Apostolic College,"—the priest who administers baptism is directed to address "the sponsors" of the infant who is to be baptized as follows:—"Dearly beloved, ye have brought this *infant* into the Church of God, and do seek for *him* deliverance from the power of the devil, the remission of sin, and the gift of new and spiritual life by the Holy Ghost, through the Sacrament of Baptism, which Christ hath ordained for bestowing these benefits." And in the same "Order for the administration of Holy Baptism," a "demand" is made by the priest that "the sponsors" express their belief in the idea that God "hath ordained this sacrament of baptism, as an effectual means for the remission and washing away of sins, through the blood of Jesus Christ, and for regenerating and sanctifying by the Holy Ghost, those who are baptized." Then



in the prayer that follows, request is made that the person baptized "may be *born again of water and of the Holy Ghost*;" after which the priest turns "towards the font" and prays to God, saying,— "sanctify this water, and by thy mighty power and presence make it effectual, to the mystical washing away of sin, and to the sanctifying of the spirit of this child," etc. Hence baptism is regarded as "generally necessary to salvation." And all this is confirmed by the "apostle," who, in the ordinance or sacrament of confirmation, speaks of those to be confirmed as "persons who in holy baptism have been *made children of God*, members of Christ, and partakers of the Holy Ghost," etc. Further, in a somewhat able discourse on "Baptism and the Subjects thereof,"—in which it is expressly and specially maintained, that *infants* are fit and proper subjects of baptism, and from which we quote, though it may be not of authority, as simply giving a fair exposition of the views of this Church by one who labours to disseminate its doctrines,—we find brought forward such cases as those of "Jeremiah and Samson, and John the Baptist," who "were sanctified from their mother's womb," and the little children on whom Jesus laid his hands and blessed them, in proof that the Spirit of God operates on children when "intelligence" to apprehend God's love in Christ unto the regeneration of the soul is "awanting." "In all these cases," it is said, "and in many more, the Spirit of God wrought effectually in infants and little children, *independent of intelligence*." (The italics are ours.) And "unless the position be taken, that all infants as such are incapable of any operation of God's Spirit, it seems unreasonable to limit these operations." This regeneration in baptism, and before the infant mind can receive by intelligent faith that knowledge of the truth, by which the Scripture saith we are "born again," is declared to be "not a matter of the intellect at all, it is a matter of faith." "Intellect or understanding has nothing to do with the procuring or receiving of the blessings conveyed" in the sacrament of baptism. "The intellect or understanding of the adult may hinder, but cannot help him to receive these blessings. The absence of intellect or understanding in the child can be no barrier to the receiving of these blessings." For the faith that receives them is declared to be the gift of God. (Pp. 12–15.) Now the dispute is not about "blessings," or the possibility of "operations" of the Spirit of God on infants when baptized. The question, the only question we are now considering is this,—Is the blessing of *regeneration* experienced by the infant, and wrought by the Spirit of God in baptism? The quotations given abundantly prove that the Catholic Apostolic Church teachers answer this question in the affirmative, confessing at the same time, what we might even say *no sane man* would deny, that the infant cannot believably apprehend the truth of the gospel by which, according to Scripture, men are "born again." But the cases of Jeremiah, Samson, and John the Baptist, though proving that the Spirit of God can and does operate upon and bless infants, (which truth no christian would deny,) are simply of no avail whatever to prove that infants are *re-generated* from the womb, or before they can either understand or voluntarily receive into their hearts, more or less intelligently, the

truth and love of God. The case of Jeremiah being "sanctified" from the womb only proves that he was *set apart* and "ordained a prophet unto the nations." (Chap. i. 5.) But a thousand such cases would not prove the doctrine of this church concerning regeneration in baptism; because, as distinguished from sanctification in the sense just affirmed of Jeremiah, regeneration is a specific work, which is in the Scriptures ever declared to be effected by the Spirit of God *through the truth of the gospel*, wheresoever mention is made of the mediating agency, and it is *never* declared to have been effected in any case otherwise than through the truth as received by faith on the part of man, *by whatever form of words or signs* that truth may have been conveyed to the mind. Nothing but a case produced from the Word of God of regeneration from the womb, or a specific proof from Scripture that human spirits which either cannot receive or have not received the truth of God have nevertheless been born again or begotten of God, can authenticate the doctrine of this Church to the man who takes the Bible as his guide. And nowhere throughout the Scriptures can such a case or such a proof be found. The reason of this "limit," if it may be so called, which is affirmed concerning the work of the Spirit of God in the Word of God itself, we may indicate hereafter.

We further maintain it to be the doctrine of this Church that adult persons are *not* regenerated or "born again by the word of God" *when they believe the truth of the gospel*; then they are only justified; and they are regenerated afterwards when they are baptized. Thus in "God's Purpose in Creation"—a work which proceeded from one of the apostles—we read as follows:—"Although a man is justified by his faith that Christ hath died for him, and that faith is counted to him for righteousness; although he is justified through the blood of Christ, he has not yet received the power to subdue sin; he has not received the full meaning of remission of sins (*ἀφεσις ἁμαρτιῶν*), the dismissal of them, the deliverance from their power; . . . he is not yet dead, buried, and risen with Christ; he must be *baptized* into him; and *then* he is one with him; he is numbered among the church, that body of Christ to which Christ's merits are imputed and his life imparted. *He becomes a regenerate man*, dead unto sin through Christ's death, alive unto God and unto righteousness through his resurrection." (Pp. 228, 229.) The italics are ours. We suppose this statement is made only in reference to those adult persons who have not been baptized in their infancy. It is in harmony, of course, with the previous items of the doctrine of this Church concerning regeneration by, or in connection with, baptism. Hence, on this point, further quotation is needless.

Now, we have made these explicit quotations, for the length of which an apology is almost requisite, that no room for doubt may remain with regard to the real doctrine of this church. And since it certainly teaches that men are regenerated or born again *when they are baptized with water*; that infants are thus regenerated *before they can believingly apprehend the truth of the gospel*; and that adult persons are regenerated *not when they believe the truth of the gospel, but afterwards when they are baptized*, the doctrine of this church is proved to

be that the children of men are regenerated or begotten of God, *by the power of the Holy Ghost operating in the sacrament of baptism when they are baptized, and not by the Holy Spirit through the truth of the gospel when they receive it.*

We have now to prove that the teaching of Scripture is directly opposed to this doctrine of the Catholic Apostolic Church. The scriptural doctrine is, that the children of men are begotten of God's Holy Spirit, *through the truth concerning God's love in Christ when they receive it, and not by baptism when they are baptized.* Happily there are two facts briefly stated by Paul, which together supply a clear demonstration of the scriptural doctrine, the meaning of which no man can mistake, if he simply put prejudice aside, and take the facts as stated by the apostle. They are declared in Paul's first Epistle to the Corinthian Church. And let it be noted that they have reference to almost a whole church composed of "much people," and not to some isolated cases out of harmony with the rule of the divine work of regeneration. For it is written that "many of the Corinthians hearing believed, and were baptized." (Acts xviii. 8-10.) Now to this Church the apostle declares, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." And again, "*I thank God that I baptized none of you, but Crispus and Gaius; and also the household of Stephanas. For Christ sent me not to baptize, but to preach the gospel.*" (Chap. i. 14-17.; iv. 15.) In regard to the meaning of these statements, and their bearing on the question under consideration, there certainly can be no mistake. Paul declares that he *regenerated* the Corinthians, or (as he himself would have explained his statement to mean) the Spirit of God who spake in him. He also declares that he *did not baptize* them. Hence it is undeniable in the light of these two facts, that, according to the testimony of the Spirit of God himself, men are regenerated, or begotten of the Holy Spirit of God "through the gospel" when they believe it, and not by baptism when they are baptized. And our position is proved so conclusively, that we might safely challenge the whole college of modern apostles and prophets combined either to disprove our conclusion or harmonize Paul's statements with their doctrine.

We are aware that in all probability they would first appeal to the statement of the Saviour—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We could give proof that this saying, if not the principal passage, is at least one of the principal passages of Scripture on which their doctrine is based. But, instead of thus occupying space, we shall briefly consider the passage itself.

In regard to this passage, the question now to be discussed is this—Does the term "water" refer to the material element so called, or does it refer to what the Saviour designates "living water"? (John iv. 10.)

If we regard the term as having reference to the material element called water, as employed in baptism, let us see what follows. Let

it be noted that this confessedly important saying of our Lord expresses evidently a universal principle to which there are no exceptions; and the whole scope and spirit of the entire context implies the universality of the principle. In this saying it is declared that a man—any man—“must” be born again before he can either “see” or “enter” into the kingdom of God. “Ye must be born again,” says the Saviour, in order to have “everlasting life,” or an everlasting inheritance in the kingdom of God. Now, if we take the phrase “born of water” as equivalent to “born of water in baptism;” and if we suppose that it is in “this way of God’s appointment” that men are regenerated, then it clearly follows (1) that the statements of Paul, before considered, conflict with this statement of the Saviour, because he declares that the Corinthians were begotten through the gospel by him, and he did not baptize them; and (2) that all who have not been “born of water in baptism” have no inheritance in the kingdom of God. From this latter inference, as really as from the former, there is no escape; and among the all who have not been born of water in baptism are included the patriarchs, prophets, and holy men of old; in short, all the unbaptized good men and innocent children who die in infancy of every nation and age. For it is to be borne in mind that the Saviour is not speaking of the Church on earth to which baptism is so almost universally a condition of entrance. He is speaking of the kingdom of God, and not of any merely temporal kingdom to the exclusion of the eternal. Moreover the Saviour has declared that “Abraham, Isaac, and Jacob” are in the kingdom, though unbaptized. (Matt. viii. 11.) And concerning the little children who were brought to him that he might put his hands on them, and pray, he declared “of such is the kingdom of heaven,” though we have no evidence whatever that these children had been baptized. (Matt. xix. 14.) Whence it follows that baptism is not “generally necessary to salvation” as the Catholic Apostolic Church holds it to be; and that Christ certainly did not mean “born of the water employed in baptism” when he said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

Here we may notice a somewhat peculiar point in the teaching of the Catholic Apostolic Church. When the Saviour affirms that “Abraham, and Isaac, and Jacob” are “in the kingdom of heaven,” and also declares to the “ruler of the Jews,” *while the Jewish dispensation still continued*, that “except a man be born of water and of the Spirit he cannot enter into the kingdom of God,” we would naturally draw the inference that *the Patriarchs were regenerated*. This inference we would regard as thoroughly scriptural, since under the former dispensation the command was,—“make you a new heart and a new spirit,”—just as in this latter dispensation the command is,—“be renewed in the spirit of your mind.” (Ezek. xviii. 31; compare chap. xxxvi. 26; Eph. iv. 23.) Paul speaks of Abraham too as “the father of us all.” (Rom. iv. 16.) But, in a little tract on Regeneration, it is declared by this Church that the patriarchs “were not regenerate.” Indeed, one of the most philosophical expounders of the teaching of this Church has affirmed that the “spiritual blessings” which the christian sacraments convey “did not exist before the in-

carnation. Until Jesus died and rose again, there was *no new life* to be bestowed." (Bibliotheca Sacra, p. 141.) The italics are ours. Now, to say that the patriarchs "were not regenerate," while admitting that they are "in the kingdom" as the Saviour declares, is simply and flatly to contradict our Lord; for he has also said most emphatically, that except a man be born again, he cannot enter the kingdom.

We now advance to show that *the very form of language* employed by the Saviour when speaking to Nicodemus proves that by the term "water" he really meant *living water*. He may have alluded to the symbolical ordinance of baptism as illustrative of his meaning. But his divine insight, by which he knew what was signified in ordinances as really as what was in man, and "needed not that any one should testify" to him, passes beyond the symbols to the grand reality symbolized—beyond the material water employed in baptism, as an element intended to cleanse and beautify the body, to the spiritual living water with which the "One Spirit" cleanses and beautifies the soul, baptizing all in every age who have been begotten of him "into one body." (1 Cor. xii. 13.)

The terse form of language employed by our Lord is—"begotten of water and of the Spirit"—or water as really as of the Spirit, and not merely *in connection with* the administration of water in baptism as a medium by which some indefinable spiritual blessing is "conveyed." This phrase "begotten of water and of the Spirit" is the Saviour's explanation of the previous phrase—"begotten from above," which is unfortunately rendered in our authorised version,—"*born again*." It would appear that the strange question of Nicodemus about entering a second time into his mother's womb has led our translators into this unfortunate version; for to speak of being "*born of God*" is just as infelicitous as to speak of a human child being *born of its father*. So in some passages they were constrained to translate the original term "begotten," as in that of Paul before considered,—"*for in Christ Jesus I have begotten you through the gospel*." (1 Cor. iv. 15.; compare 1 John v. 1.) As to the other word in question, rendered "*again*," the Saviour never once employs it in relation to *time*; though when so employed it means "*from the beginning*," or from some more or less definite *beginning of a change* in life. In this latter case it approaches the meaning "*again*," and accounts for the misapprehension on the part of Nicodemus. (Compare Luke i. 3; Acts xxvi. 5; Gal. iv. 9.) But John the Baptist, and Jesus, and James, all employ it in relation to *space*; and when so employed it means, in some more or less definite sense, "*from above*," as in this saying of John,—"*He that cometh from above is above all*:" which the Baptist himself interprets by adding,—"*he that cometh from heaven is above all*." (John iii. 31; compare viii. 23; xix. 23; James i. 17; iii. 15, 17; etc.) Again, the term which we have correctly enough rendered "*begotten*" is employed in the original language in reference to both the paternal and the maternal relationship; and if we wished to preserve the ambiguity of the original we could simply read it "*generated*." Probably also, since the Saviour's phrase "*begotten from above*" did not in the original

language make it evident to Nicodemus whether the paternal or maternal relationship was referred to, this ambiguity had as much to do with his strange question about entering a second time into his mother's womb, as the other things assigned by expositors in the way of accounting for his curious query,—if not more. But, however this may be, it is clear that Jesus meant “begotten from above,” since he explains his reference to have been to the Holy Spirit of God who comes from heaven as the one of whom men need to be begotten before they can either see or enter into the kingdom of God. If now the phrase “begotten of water” is explanatory of the phrase “begotten from above,” we would naturally suppose that the water spoken of comes from above—from heaven in the highest sense, from God himself, who is “the fountain of living waters.” (Jer. ii. 13.) To such water Moses makes reference when he says,—“My doctrine shall drop as the rain, my speech shall distil as the dew,” etc.—a charming passage. (Deut. xxxii. 2.; compare Ps. lxxii. 6.) And God himself in Ezekiel, when he says,—“Then will I sprinkle clean water upon you, and ye shall be clean,” etc. (Chap. xxxvi. 25.) And Jesus, also, when he says,—“Now ye are *clean* through the Word which I have spoken unto you.” (John xv. 3.) If the Word *cleanses*, there must be an element in it which may be fitly designated *water*. Paul was aware of this element; and hence he speaks of the church “having been cleansed BY THE WASHING OF THE WATER IN (iv) THE WORD.” (Eph. v. 26.) Hence, also, we need have no difficulty with what he says concerning “the washing of regeneration.” (Titus i. 5.) He certainly speaks concerning the water which is in the word, just as Jeremiah does when he says,—“O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall by vain thoughts lodge within thee?” (Chap. iv. 14.) Could any but “the living waters,” of which the same prophet declares God to be “the fountain,” wash the “heart” of Jerusalem? And since Nicodemus, as a student of the Old Testament and “the teacher of Israel,” must have been aware that the teachers who came from God do not unfrequently spake of such spiritual living water, if we attend to the form of the Saviour's expression,—begotten *of* water—we shall certainly conclude that he would, on mature consideration, understand that the Saviour had reference to living water. Yet, however Nicodemus may have understood the expression, if we compare it with the following similar expressions, we shall surely be satisfied that the reference is to living water, which alone can produce within the spirit of man the eternal life of God:

John says,—“begotten not of (ix) blood,” etc.

Jesus says,—“begotten of (ix) water,” etc.

Peter says,—“begotten not of (ix) corruptible seed,  
but of . . . incorruptible,” etc.

Peter adds,— . . . “by (διὰ) the word of God,” etc.

Paul says,— . . . “through (διὰ) the gospel.”

James says,— . . . “with . . . the word of truth,”—

an expression quite equivalent to the two immediately preceding quota-

tions from Peter and Paul. Now from these passages, in which the contrastive, two-sided, and yet uniform representation is so remarkable, it is evident that when men are begotten of God, their heavenly Father, they are begotten "not of blood," nor of the "corruptible seed" of the flesh of man, but of what the Saviour calls "water," that is, as Peter says, the "incorruptible" seed, which is *in*, and comes to man *by means of*, or *through*, or *with* the word of God "which *liveth* and abideth for ever." (John i. 13; iii. 5; 1 Peter i. 23; 1 Cor. iv. 15; James i. 18.) It is further evident that, (making due allowance for the essential difference that obtains between things physical and things moral or spiritual,) as really as a human child is the offspring of the "blood" or "corruptible seed" of man, so really is that which is begotten of the Spirit of God in man, the offspring of what the Saviour here calls "water," that is, the "incorruptible seed" of the living God. And he who assigns to this water, *of* which every true spiritual child of God is begotten, any lower or less efficient place than that occupied by the seed of the flesh of man in the begetting of a child after the flesh,—making the water a merely arbitrarily appointed medium by means of, or in connection with which there is "conveyed" some principle of life essentially and totally distinct from the water itself,—*falsifies*, but does not interpret, the terse, epigrammatic, and strong language of the Saviour. Now, if any one should show himself so utterly bereft of reason as to say that the material element called water occupies the place spoken of in the begetting of a human spirit after the moral image of God, we should certainly then give up all argument, and pray that he might be speedily restored to a sounder state of mind, and to a theology more in harmony with the written Word of God.

To the above interpretation it might be objected that it attaches too much importance to the term "water," seeing that the Saviour omits all further reference to it in the succeeding context, and speaks of the Spirit alone as effecting the work of regeneration. But does he? If the water is "in the word," as Paul says, hear we not the "sound" of its going when Jesus says, "The wind bloweth where it listeth, and thou hearest the *sound* thereof, . . . so is (the case with) every one who is begotten of the Spirit"? And if the water is essentially the love of God as manifested in Christ Jesus, hear we not the music of its flowing in that glorious oracle, "For God so *loved* the world that he gave his only begotten Son that whosoever believeth in him (and is thus begotten of the living water of love divine as 'shed abroad in the heart by the Holy Spirit' through the truth as it is in Jesus) should not perish, but have everlasting life"? Thus we see throughout the unity of those important truths which were declared by our Lord to Nicodemus.

Of course the above argument applies only to those who profess to find in the text the dogma generally designated "Baptismal Regeneration." There is a large class of expositors who regard the term *water* as referring to the material element so called, while they have no sympathy whatever with the dogma under review. They read the text substantially as follows, "Except a man be begotten (symbolically) of water (in baptism) and (really) of the Spirit." But

this interpretation fairly understood both introduces an awkward antithesis between the *symbolical* and the *real* on the one hand, and actually makes baptism necessary to entrance into the kingdom on the other. Bengel, seeking to avoid this latter inference, directs his reader to a similar connecting "and" in John vi. 40. But there the Saviour does not say, "Except a man seeth the Son and believeth on him," etc. And we think all will admit, that Jesus never would have used such a strong form of expression in regard to the matter of merely seeing him with the bodily eyes. So that keeping in view the force of the language employed, and the fact that Jesus was speaking to "the teacher of Israel," and giving utterance to living oracles, every word of which is pregnant with meaning for all in every age, and evidently not one word superfluous or merely adventitious throughout the entire interview, we conclude that when he says, "Except a man be begotten of water, and of the Spirit, he *cannot* enter into the kingdom of God," he really speaks of something that is absolutely essential to all those who shall participate in the joys of everlasting life, in the everlasting kingdom of the Son of David.

We believe that the key with which to open the meaning of all the principal sayings of Christ to Nicodemus is supplied by the fact, indicated in the narrative of the Evangelist, that Jesus speaks throughout as one who "knew what was in the man." (Chap. ii. 25.) Nicodemus was thinking that to be "begotten of Abraham" entitled to a place in the coming kingdom of God. The Saviour says, Nay; a man must be "begotten from above." Nicodemus asks, How can I enter the womb again? Jesus says, I do not mean that it is necessary to be begotten again of the "blood" or "seed" of Abraham; I mean that a man must be "begotten of water and of the Spirit of God." We believe that John the Evangelist was charmed with these sayings of Jesus. Hence the frequency with which, as compared with the other apostles, he speaks of being "begotten of God." And we believe that he intentionally gives the negative side of the positive truths uttered by Jesus to Nicodemus when he says, regarding the true children of God in all ages, that they were begotten "not of blood, nor of the will of the flesh, nor of the will of man." (Chap. i. 13.) Thus he throws light on the meaning of the Saviour's language; and we do think that the two terms "blood" and "water," as occurring in the two passages, *may* stand in designed antithesis. Whether designed or not, the antithesis is suggestive. So we repeat that if there be an allusion to baptism in the words of Jesus, still he speaks as one who knew what was signified in the symbolic ordinance, as well as "what was in the man;" and, as became him when speaking to the teacher of Israel, he expresses the necessary truth for all men in all ages, though with special reference to the Jews of his day.

Finally, in regard to the important passage of Scripture under consideration, the interpretation just given finely harmonizes it with Paul's statements before considered in particular, and with those passages in general which declare that the children of God are begotten by the word of truth. The inner soul of the truth is love. John declares that "love is of God," and every one who loveth is begotten of God and knoweth God. (1 Epistle iv. 7.) This love of



God is the living water of which men are begotten from above. Both John and Peter call it the "seed" of God. John says that it abideth in "every one who is begotten of God;" and speaks also of it as "the love of God" and "eternal life" abiding in the believer. (Compare 1 Epistle iii. 9, 15, 17.) It is this love of God which is the originating cause of holiness in man, and which disposes him to love God and man according to the terms of the law of love. As it is written, "We love him, because he first loved us." (Chap. iv. 19.) And John in the strongest terms possible absolutely refuses to recognise baptism, or any other thing than obedience to the law of love, as the distinguishing difference that marks off the children of God from the children of the devil. (See 1 Epistle, Chap. iii. throughout.) In this he is wide as the poles asunder from the modern apostles, who declare at the very outset of their "Testimony" that "the Church" is "the company of all who are baptized . . . and separated by their baptism from all other men." (p. 1.) Indeed, one of them, re-echoing this sentiment of the Testimony, declares with a boldness bordering on infatuation, "that as circumcision defined the Jews, so does baptism define christians; and all other definitions and liminations are human inventions"! (Principles, Pref., iii, iv.) We would recommend them to read the chapter of John, to which reference has just been made. But further, this interpretation is not only in harmony with the other passages of the word of God which treat of the same theme; it is also in harmony with the nature of man. The exquisitely felicitous term "begotten," as employed by the Saviour, and contrasted with the term "created," which is also sometimes employed in reference to the renewing of man after the image of God in righteousness and true holiness, brings into view the fact that in *begetting* men to love himself with the whole heart, and their neighbours as themselves, God addresses himself to the receptive and conceptive power of the human mind, and thus draws into co-operation with his own will the free will of man, by the free exercise of which alone man can enter into the freedom and joy of God's eternal life of love. Thus also in the begetting of a human child two wills co-operate; and on this fact the Saviour's representation is undoubtedly based. But is the will of a human child at baptism, when about eight days old, in free and intelligent exercise? If not, how can it then be begotten into the likeness of the moral character of God? How can it *consciously* "see" or "enter into the kingdom of God"?

But now we hasten to turn round and look for a little at the part assigned to the word of truth in the work of regeneration by the Catholic Apostolic Church. We have seen that in Scripture it is the medium "in" and "through" which the living water, the incorruptible seed, the love of God is conveyed into the mind and heart of man, and "shed abroad" there, as Paul says, "by the Holy Ghost which is given unto us." (Rom. v. 5.) But it is not so in the Catholic Apostolic Church. It is the sacrament of baptism that "conveys" spiritual life to the person baptized. Indeed, when reading the "Testimony" we were amazed that so very much prominence was given to the sacraments, while so very little, almost nothing, certainly nothing in particular, was said of the word. But in "God's

Purpose in Creation," we find it stated that words written or spoken "through ministers inspired" by God, "are not bare symbols, but *quasi*-sacramental; there is a living power in them by the Holy Ghost, causing them to operate in the faithful receiver of them the things they symbolize and declare to his senses." (p. 31.) How God's Word operates when declared by *uninspired* men, we are left to conjecture. Presbyterian ministers are declared to be "without call of prophecy to their office;" "self-ordained," etc.; and condemned for placing "the pulpit" where "the altar of God" should be. (The Catholic Apostolic Church assigns to the pulpit a place in their sanctuary in the part which corresponds to the court of the Gentiles in the Jewish temple. Are the ministrations from it less important than sacramental and ritualistic observances?) Now the Word preached, especially by self-ordained ministers, cannot be very effectual for good; and it seems not to be exceedingly highly esteemed even when proclaimed by the (inspired?) ministers of this Church itself, considering the place that it occupies in the service. But we call special attention to the following distinction between the written Word of God, and his spoken Word (that is, we presume, when spoken by properly ordained ministers):—It is declared "that the Bible is God's inspired written word; by which all men shall be judged at the last day, and which no man shall add to or take from." "That his spoken word is his mighty instrument, conjointly with his holy sacraments, whereby he powerfully and effectually works for regenerating and perfecting men," etc. (p. 221.) So one of the apostles has written. Another (Drummond) says that the written word "is appointed for the food and nourishment of the soul or reason of man." (Principles, p. 72.) We think he means to distinguish between "the soul or reason" and the spirit or spiritual life of man, for he says afterwards concerning "the rites and institutions established in the church," "These may be enumerated by baptism, which conveys the new spiritual life; teaching and preaching, which informs and instructs the mind; confirmation, etc.; celebration of the blessed Eucharist, which feeds the new life imparted in baptism; pastorship, etc.; the confessional, where any sin of peculiar enormity and weight may be confessed, and where absolution for the same may be given and received." (Ibid. p. 83.)

This representation, that baptism conveys the new spiritual life, and that the sacrament of the Lord's Supper nourishes it, faithfully sets forth the representation of the "Testimony" itself, which we would have quoted instead, only it does not draw the distinction relative to preaching and teaching. But if the two sacraments just mentioned convey and nourish the spiritual life, the Word of God, though allowed to be "*quasi*-sacramental," has assigned to it perforce a more outward and humble sphere, even that of informing the soul or reason or mind, and for what particular purpose the information is needed we are not told. We have hitherto entertained the idea that men listened to and read, or should listen to and read God's Word, that they might "learn to live," as a little school-boy nobly said when asked for what purpose he came to the Sabbath School. But this church has gone far *beyond*, perhaps they would say *above*, others

might suggest *below*, this school-boy's idea. In any case the above distinction drawn in the "Purpose" between God's written word, which is simply to be the standard of the last judgement, and the spoken word, which is declared to be his mighty instrument, (*when it comes through the priest's lips as he administers the sacraments, we presume,*) "for regenerating and perfecting men," clearly shows how far away from the doctrine of Scripture this Church is removed. Its doctrine is even contrary to facts, for many have been regenerated by the written word instead of the spoken. We trust the defenders of the faith of this church would not say, "So much the worse for the facts." If the preaching or reading of the word were simply a means of informing the soul or reason of man, while his spiritual life was quite otherwise nourished, might not the preacher take for his theme, The best way of growing corn, or of crossing an old rickety bridge, instead of, The Cross of Christ? Even in dilating on an old rickety bridge, he might easily find a lesson fitted to tone the spiritual life;—"As this bridge hastens to decay, so do I; therefore let me live to some *purpose* while I may." But what the sacred writers could mean by speaking of "the sincere milk of the word," if they had thought that the spiritual life was quite otherwise nourished, we cannot tell. Perhaps the Catholic Apostolic Church can inform us. Meanwhile it may be easy about the place occupied by the Presbyterian pulpit. We think that psalmist would have found no fault with it, who has written, "I will praise thee with uprightness of heart, *when I shall have learned thy righteous judgements.*" (cxix. 7.) Nor would Jesus, of whom it is written, "*I will declare thy name unto my brethren;* in the midst of the church will I sing praise unto thee." (Heb. ii. 12.) Christ was a teacher much more than an administrator of sacraments, for "Jesus himself baptized not, but his disciples." (John iv. 2.) And he sent Paul "not to baptize, but to preach the gospel." (1 Cor. i. 17.) Jesus and Paul must have had an estimate of the comparative importance of preaching and baptism very different from that of the modern "apostle," professedly divinely gifted and guided, who arrested the hand of the Rev. Edward Irving when about to *baptize* an infant, and bade him to tarry until he had received a fit "higher ordination," while still reckoned not unfit to *teach* the "flock" in Newman Street. We should like any advocate of this Church to harmonize the two last quotations from Scripture with this *fact*. A modern "apostle," too, has declared that "Elias cannot come to the Church (to prepare her for the second advent of her Lord); he is not a baptized man; it will be baptized men in the powers of the Holy Ghost, who will be sent to the baptized"! "Nay, it is impossible it should be otherwise"! (Purpose, pp. 129, 130, 131.) Elias and all the unbaptized great of old, "the sceptred sovereigns who still rule our spirits from their urns," are thus unfitted by their lack of baptism from having any part or lot in the Church, or in any mission to the Church, and shall occupy a more outward and "lower place" in the kingdom than the baptized Church, the body of Christ, just because they have not been baptized with the effectual christian baptism which conveys the spiritual life of Christ to the members of his body. (*Bibliotheca Sacra.*, p. 144.) We should

like to ask, Has God sent any special messenger to some Daniel in purity and nobility of soul among the modern prophets or apostles, to honour him with some such salutation as this, "O man, greatly beloved"? (Dan. x. 19.) And shall Daniel's lack of baptism put him down to a less honourable place than the last little baptized infant who enters the kingdom, and who has never done anything for God? So we read, "The regenerate babe occupies a place and rank to which none but the new creature in Christ (that is, who has been baptized into him) can attain." (Tract on Regeneration, p. 2.) Could methodical madness on the subject of baptism further go?

Finally on this part of our general subject, it would be easy to show that the doctrine of regeneration taught by this Church is as unphilosophical as it is unscriptural. We could have reviewed each passage of Scripture which has been adduced in support of the doctrine under consideration, but space forbids; and it is unnecessary to do so, simply because we may be sure that Paul did not understand the utterance of Ananias (Acts. xxii. 16) to be contrary to his own statement regarding the Corinthians as before considered; nor does the apostle contradict himself by declaring in any other passage of his epistles, that men are begotten of God in or by the water of baptism. We turn therefore from the scriptural to look briefly at the philosophical aspect of our subject. Happily one or two observations shall suffice to show the absurdity of the theory of the Catholic Apostolic Church as exhibited by its teachers. On the one hand they declare their belief in the salvation of all who die in infancy, baptized or unbaptized; adding, however, that the unbaptized shall have assigned to them a "lower place" in the kingdom among the unbaptized patriarchs and prophets of old,—not at all a hard lot certainly: only there remains the absurdity of supposing that the mere lack of baptism with water makes an everlasting difference for the worse in the case of infants who die unbaptized by accident or otherwise, and not from their own choice. But on the other hand, they declare that the only life which the child has before baptism, is the life which it derives from its parents. Concerning this point one preacher says,— "By natural birth we are made partakers of the life of the first Adam." And again,— "The life of the first Adam being a life of sin, must die." (Discourse, p. 1.) If so, then in the case of the unbaptized infant *dying*, what remains of it in life to occupy either a lower or higher place in the kingdom? Again, it is impossible to make out precisely what kind of spiritual "life" is conveyed to the baptized infant. One of the modern apostles says, that from the original apostles "have both life and a capacity to apprehend religious truth been dispensed through the sacraments to all who have ever since received them." (Principles, p. 12.) If now, on the one hand, we suppose that what is conveyed to the infant in the sacrament of baptism, is merely a capacity to apprehend *religious* truths, such as the natural man cannot understand; that nevertheless this capacity may or may not develope into a life of holiness, then we deny that this is "the grace of regeneration," or that the impartation of this capacity makes the infant a regenerated child of God; for if this capacity may not, and often does not develope into a holy life of love to God and man, but is consistent

with, or existent in unrighteousness, then a true apostle has said,—“whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” “He that loveth not his brother abideth in death.” (1 John iii. 10, 14.) Moreover, we deem it more philosophical to suppose that the capacity to apprehend *religious* truth is essential to the very being of man; that it is in him when born; and we deem this philosophy *alone* to be in harmony with the fact that the unbaptized heathen to whom the original apostles preached could, and many of them did, apprehend the truth of the gospel, and by it were begotten of God. Concerning the capacity to apprehend *spiritual* truth also, or those “things of the Spirit of God” which are “spiritually discerned,” evidently the Corinthians had not received it in their baptism. Paul at least testifies that he could not speak unto them “as unto spiritual, but as unto carnal.” (1 Cor. iii. 1.) Paul’s philosophy, therefore, in regard to this capacity, evidently differed from that of the teachers of this Church. But if, on the other hand, there is conveyed through the sacrament of baptism that which is distinctively called “spiritual life,” and if God bestows this spiritual life by his “mighty power and presence,” making the water of baptism “effectual” to convey spiritual life to, or generate it in, the person baptized, as we read in a passage of the Liturgy of this Church which has been previously quoted, then let the reader mark what follows according to the logic of common sense. The same “mighty power” by which God imparts spiritual life, altogether apart from the voluntary reception of the truth of the gospel by the mind of man, can also sustain that life, if he so chooses, *apart from man’s faith in the truth*; and the logical result is the final salvation of all the baptized, unless God arbitrarily allows to die out the spiritual life thus imparted, so that millions of souls finally perish whom he with more honour to himself might have saved. Who, believing this, can also believe that “God is love”? Who, believing this, can see why it is so often said,—“*He that believeth hath everlasting life*”? All genuine Calvinists, believing that *the power* of God thus regenerates, with true logical consistency hold also the dogma of the final perseverance of the saints. And they regard themselves as logically bound to say with Jonathan Edwards, that at the time of the flood God “could have converted all the world instead of drowning it.” (History of Redemption, Part ii. § 1.) They have every reason also to lament and say in the sad words of the Rev. Albert Barnes, “In the distress and anguish of my own spirit I confess that I can see no light whatever. I see not one ray of light to disclose to me why sin came into the world, why the earth is strewn with the dying and the dead, and why men must suffer to all eternity. *When I feel that God alone can save them, and yet he does not do it, I am struck dumb.* It is all dark to my soul, and I cannot disguise it.” The italics are ours. (Quoted in the Pacific, March 4th 1869.) Those generally designated Arminians on the other hand, believing that it is *the love* of God as presented in the truth of the gospel, and voluntarily received by man, which regenerates the soul, with equal logical consistency deny the dogma of Final Perseverance, and hold, with Paul, that those only shall be finally saved who “keep

in memory" the gospel which is preached to them, and are constrained by "the love of Christ," as exhibited in the gospel, to live not "unto themselves, but unto him that died for them and rose again." (1 Cor. xv. 2; 2 Cor. v. 14, 15.) But the theory of the Catholic Apostolic Church, starting on purely Calvinistic ground, and with an idea in its head about the invariable connection established by God's appointment between the administration of water in baptism and the regenerating operation of the Holy Ghost,—an idea which it found on Roman Catholic ground, and with which the genuine Calvinist has no sympathy whatever,—contrives to straggle over the ancient landmarks into Arminian ground,—for we have no sure evidence that it holds the doctrine of "final perseverance,"—and having gathered up a lot of heterogeneous ideas which are simply utterly irreconcilable logical contradictions, it asserts itself as embracing "every truth held in every portion of the Catholic Church, and eliminated from every error." Yet, while certain of their evangelists tell, as we have heard them reported, that the life imparted in baptism may die out, another says,—"The life of the second Adam (which is received in baptism) being an eternal life, cannot die." (Discourse, p. 1.) Shall all the baptized, then, be eternally saved, however wickedly they may have lived, and however impenitently they may have died? If not; if the "eternal life" may die out, why may it not die out before twenty, as well as before sixty years of age? And if it may die out in extremely untoward circumstances before twenty years of age, might it not be necessary to be baptized again? View this theory in whatsoever light we may, its absurdity is apparent. And it is with real sorrow that we see men whom we heartily acknowledge to "have a zeal for God," giving themselves to its advocacy,—a zeal which, to us, is so manifestly "not according to knowledge."

Now, the scriptural doctrine of regeneration, as before expounded, is most thoroughly philosophical, and runs quite clear of all such absurd logical inconsistencies. It may be simply stated thus,—that which constitutes a man a regenerated child of God, and differentiates him from the yet merely innocent newly born child on the one hand, and from the child of the devil on the other, is a disposition to live in harmony with the royal law of love, which, freely, and not by any inward necessity, develops into a life of obedience to that law. This holy disposition of mind is begotten of the Holy Spirit of God. It is not begotten by the divine omnipotence; for, on the one hand, the exercise of the divine omnipotence as *the originating cause* of holiness in man, would subject him to an inward necessity—a real necessity, even though unfelt by him; and the holiness thus produced would be God's, and not the man's in any sense at all, not even in the thinnest sense the real offspring of his free-will, which would, we think, be even violated by this exercise of the divine omnipotence. Also, or the other hand, if the divine omnipotence can originate holiness in man, then it could have done so from the beginning. Why, then, has sin entered the world? And, now that it has entered, why are so few delivered from its awful slavery and terrible curse? The only answer which could be given on this supposition to these questions is, That God has so willed, when, with more honour and far more fatherly

love, he could have willed otherwise. But if he has so willed where is his love? And where is his truthfulness when he declares that he "will have all men to be saved"? Yet it is freely admitted and firmly held that the divine omnipotence does co-operate with the divine love toward the regeneration of the souls of men, both in the way of subjectively strengthening the spirit of man and sustaining it in a fit condition to apprehend the truth of God, and in the way of objectively bringing that truth in ten thousand different forms and ways to bear upon man's mind. *But it is the love of God in Christ alone*, as declared in the truth, which is, strictly speaking, *the primary originating divine cause* of that holy disposition in the regenerated child of God, in virtue of which he freely chooses to keep the commandments of love,—his free choice to comply with the solicitations of the divine love being the secondary concurrent cause, in virtue of which he is distinguished from the rebellious, and becomes the subject of the divine blessing, while they are subject to the curse. And this love is the heart and soul of all the truth expressed in the words of the Bible and in the great symbol-words of the books of Nature and Providence. Hence the reason why the Holy Spirit in his own inspired volume represents men as being begotten by the word of truth, and not otherwise; limiting thus, if we may so speak, his regenerating agency. It is because the living water of love divine, which is contained in and flows through the word of truth, is, from the very nature of the case, *the only motive energy in the universe* which can move the heart of man *freely and willingly* to love his God and his fellowmen. And hence this truth revealed "from above" must be apprehended before the mind can "see" or consciously "enter into" that spiritual kingdom of God, invisible to mortal eyes, which, as Paul says, "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Even the infant must thus be begotten from above, *before it is subjectively able* to see or consciously enter into the kingdom, and participate in its joys, however truly it is to be considered as *an heir* of the kingdom, seeing that it has done nothing on account of which it can be excluded from the fatherly regards of the God of love. Thus we enthrone Love, and not mere Omnipotence, as that which is highest in the esteem of God, and runs deepest in the heart of man. Right, and not mere might working arbitrarily to show forth some peculiar and not very lovely glory of its own, rules the destinies of the universe. This is the truth for which we have been contending.

If the Catholic Apostolic Church is so seriously in error in regard to the vital doctrine of Regeneration, and advocates a theory which is at once anti-scriptural and unphilosophical, where is its claim to infallibility?

J. G.—B.

Let experience teach on this important subject. It is not mere water-baptism that saves or sanctifies the soul, but the fiery baptism of suffering, followed by the abundant washing of God's forgiving grace. The bread of the eucharist alone does not sanctify, but the bread of life after which an earnest heart has been hungering. Nor can the talismanic imposition of a fellow-sinner's hand confirm in grace; but rather the heaping on the head, first of the coals of affliction, and then of coals conveyed by super-angelic hands from Calvary's altar.

## LETTER ON LONDON, OXFORD, PARIS, AND GENEVA.

[The only liberty taken with this letter, which was originally intended for the eye of a scholar alone, and was written without any idea of publication, has been to translate into English, for the benefit of the general reader, the short passages it contains in Latin and French.

*Ed. E. R.]*

HOTEL METROPOLE,  
GENEVA, 25th May, 1869.

DEAR DR. MORISON,

You were kind enough to ask me to write to you, and I do so gladly, hoping to revive some of the pleasant memories of your own travels, and perhaps to interest you in mine. Taking the afternoon train from Glasgow, I arrived in London in time to attend the Congregational Assembly in Finsbury Chapel,—11th May, 10 a.m. The house was well filled when I entered. The area was set apart for ministers and delegates, and there would probably be a thousand present. On a small platform around the pulpit, the principal office-bearers of the Union were seated. I had seen a number of them in Scotland,—*e. g.*, Dr. Raleigh, Dr. Halley, Mr. Binney, &c. Looking round the meeting I did not see one I knew; but there were many sensible, intellectual faces, with the stamp of work in them,—strong, earnest men were there, from all parts of the country, interested in the spread of the Redeemer's kingdom. It was like the Evangelical Union Conference, but three times as large as our first evening meeting.

Rev. Mr. Dale, of Birmingham, delivered the address. He spoke for eighty or ninety minutes, and kept the audience attentive all the time. He is a powerful man—not tall, but more than middle size, broad-shouldered, broad-browed, with thick black hair, a little like Mr. Davidson, of Greenock, in manner and general expression. You see he knows he has something to say, but he expects you to be in full sympathy with his sentiments. There is no diffidence, but rather a little impatience to begin. Starting with a good pitch of voice, he kept it up to the close, apparently without much fatigue. There were no bursts of eloquence, few flowers of rhetoric, a little display of learning, some good hits that pleased the audience, no *soft sawder*, a great deal of wholesome thought on many of the questions of the day, ritualism, liberalism, education, and practical religion. He was very fair to his opponents, admitting their learning, their piety and ability; but a *wipe* at the Church of Rome and “those on the way there” took well with the Nonconformists. One could estimate how the batteries of emotion were charged by observing the instinctive flashes and explosions of sympathy. His central thought was: Preach Christ. Rely more on the living Saviour and the power of his life and death. Let those around who can, with learning, meet the learned who oppose the truth, but see that Christ be preached. The triumphs of the gospel, converted souls, are the best witnesses for the truth.



I liked the address ; although he spoke of logic in that disparaging way, which is fashionable now, but which often seems to me absurd. One may as well decry the laws of optics as the laws of thought. To admit that opponents have the advantage in logic, is to give them the victory before the fight. A good weapon of defence should not be cast aside because its edge is sharp enough to cut him who wears it without a scabbard. Truth is the sword of the spirit. But with the practical piety and liberal views set forth in the excellent speech, I fully sympathized.

In the afternoon I went to Rotten Row, and watched for an hour the tide of fashion. It was the Queen's drawing-room presentation day ; so a spectator had a good opportunity of estimating what the glory of man is when it blooms in wealth. Admiring much I saw of beauty, and the grace of refinement, still the thought came of *Vanitas Vanitatum!* On the carriages and the horses these words would be more appropriate than *Holiness to the Lord*. Yet I was not in a cynic mood ; but I could not keep down the feeling of depreciation. Well, is this all that the pride of birth and the pomp of luxury can turn out ? Is this the best of England ?

In the evening I went for a short time to the Home Mission meeting,—Samuel Morley, M.P., in the chair. Being very tired, I did not stay long, but caught the tone of earnest, hopeful endeavour—*Try again for Christ*.

Next morning I went to the House of Commons ; met Professor Kirk ; was introduced to Canon Jenkins, from whom I received an order for the gallery, he having one to spare. I had not before been in the lobby of the House, and there was much to excite my interest in the past, present, and future. So many Glasgow folks were moving about, I hardly felt from home. Having heard Sir W. Lawson begin and end his able, temperate speech on the Permissive Bill, I left by the Underground Railway to catch the train at Paddington for Oxford. The hawthorn hedges were white with blossom, the lilac and chestnut trees were in their best array, the sun shone brightly on field and copse, on cottage and mansion, as the train passed through some of the most fertile parts of England. The freshness and gladness of the month of May made me feel buoyant in spirit, thankful that I had taken my holiday so early, and prepared to enjoy it with the zest of work done and work to do, if God grant strength.

In Balliol College there are seven or eight of my fellow-students in Glasgow University, and it was a long promise to visit Oxford. They welcomed me gladly, and I was soon engaged to breakfast, lunch, and dinner. There are also Glasgow men in Trinity and Lincoln. I had chosen the best week of the year to see the palaces of learning and the best of young England—for the boat races of the students are watched by many fair friends.

It will interest you more to know that I visited all the colleges,—also the Bodleian library ; and from the dome of the Radcliffe got a bird's-eye view of the surrounding country. Much of what I had read and dreamed, I saw ; and the remembrance of my visit will give me much pleasure. Thanks to my student friends, the private and public life of the University was open to me in a way that a stranger could

not expect to have it revealed. The noble monuments of past munificence are worthy of all the admiration which they excite in successive generations of students. Under the shadow of the colleges one can form an idea of the mighty influence which they must exercise on the culture and character of Britain and the world. They ought to be reformed; but preserved as national institutions of learning. Balliol College is among the first for work. The Scotchmen are in the front, as usual. I heard three of the professors, or tutors, on favourite subjects. Green (who gets the credit of being best read in philosophy, since E. Caird left for Glasgow,) was lecturing on the Gospel of John. He was discussing this point—The potency of the conception of God in this gospel regarded as the antithesis of the former philosophical conception which was nearly powerless on character. He concluded that there is a communication of life by the contemplation of the Son of God; the act which renders the communication of this life possible, is Christ's death; the life which Christ himself is, is the life of the christian society—is the knowledge of the truth. Having the commandments, and keeping them, is both the result and the condition of knowing the truth. There were few points of difference between his stand-points and the thoughts with which I have been long familiar. Newman lectured on the career of Themistocles, and I got a view of the political forces in Athens of his time which I had not before perceived so clearly. We have the same elements in Glasgow. Professor Jowett, who is much beloved by the students who like him, was lecturing on the Philosophy of Plato,—tracing the growth of thought in the search after the true and the good, from the seeming and the sensational to the real and spiritual. Professor Jowett is a venerable-looking man, with a noble head, adorned with the crown of age,—white, silver hair. He has a benevolent, intellectual expression,—a lofty, broad brow,—dreamy, kind eyes,—a good nose, and a pleasant face. The style of lecturing is very different from the Scotch. It is talking to twenty or forty students. While Professor Jowett was lecturing, the windows and doors were open, and the rustling of the leaves and the singing of the birds were heard quite clearly. I thought Dr. M. would have no difficulty in being audible there. They seem to study not to spend strength in utterance. Having manuscript, they do not read continuously, but speak off-hand—by no means fluently or very distinctly.

My trip extended from the Nonconformists to the Episcopalians, on to the Catholics of France, and the Protestants of Switzerland. To be able to mix in fifteen days in these four intellectual centres was not possible in former ages; but, as you well know, there has been action and re-action,—intellectual impulses, right and wrong,—going on since the Reformation, between London, Oxford, Paris, and Geneva.

I went to Notre Dame on Sunday morning,—it being the feast of Pentecost, high mass was celebrated. I saw the archbishop consecrate the cup, and drink the wine all himself. No bread was given that I saw to the worshippers. A special indulgence from the Pope was granted to all who should visit the church that day to confess and worship. I hope I shared in the blessing. Having purchased a small copy of the Meditations of Saint Augustine, I happened to

read in it, (while the good people were consulting their breviaries) these words—very appropriate I thought, and most Catholic:—"Quem enim alium dirigam intercessorem tibi nescio, nisi hunc qui est propitiatio pro peccatis nostris, qui sedet ad dexteram tuam interpellans pro nobis. Ecce advocatus meus, apud te Deum patrem." c. v. 3. (For I know not to what other intercessor I can point, but him who is the propitiation for our sins, who sits at thy right hand pleading for us. Behold my advocate with thee, God the Father.) Sometimes the choral *amen* came in appropriately at the end of the petitions I was reading—*e.g.* Invoco te, Deus meus, tu enim veritas es; doce me, quæso, per clementiam tuam, Sancta veritas, doce me invocare te in veritate. (I entreat thee, O my God, for thou art truth; teach me, I pray thee, by thy lovingkindness, O holy truth, teach me to call upon thee in truth. Amen!)

If some of the Catholics kneeling around me wondered what strange breviary I read, (and some of them were curious enough to look) they could not blame me for heresy; although I was plainly ignorant of *adoring the sacrament* like them. Doubtless, there were many pious worshippers edified by the show; but sounds without sense were never very attractive to me. A good plain sermon would have been far better than all the genuflections, crowns, candles, statues, pictures and art treasures displayed. But the wonderful skill of talented men, manifest in the decorations and architecture of Notre Dame, I did admire. If I could preach Christ effectively to 10,000 at once, I should not object to a grand building a hundred yards long. A very modest wish that, you must admit! The thought that I stood in a church with associations going back to the time of Abelard, brought up many pictures of the past that you can easily imagine. Some of the inscriptions would have made John Knox's blood boil,—*e.g.*—*immaculatæ virginis deiparæ Galliarum patrônæ*. (To the immaculate virgin, mother of God, patroness of France.)

Tumblers and rope dancers were going on with their performances on the Sunday afternoon. Sitting under the shade of a chestnut in the gardens of the *Tuilleries*, I saw how the French enjoy their holiday. The masons were at their work, till noon at least, and many thousands must have been employed in the open shops all day. The constant rattle and noise made me think of the delightful quiet of a Glasgow Sunday.

On Monday I had a drive with a friend through the Bois de Boulogne, at the fashionable hour—so I saw the best France can turn out; and the great problem for most seems to be how to carry themselves in a dignified way. The question, what is the worth of all this show?—does it satisfy? led us naturally to speak of the immortality of the soul, and most of the arguments *pro and con*.

My friend being well acquainted with Paris, pointed out the hollowness of much of the gaiety, and the polished immorality that is destroying the best blessings. Without a knowledge of the inner life of the Parisians, a stranger might conclude that they were very decent folks, more cleanly and lively than the Scotch. But bad as our city is, and great as is the immorality of Glasgow, there is a tone of moral sentiment with us which is rapidly dying out in Paris. In-

temperance is a great vice, but it is possible to become very degraded without whisky. To create a clean heart requires divine power co-working with man.

But there are many good people in Paris as elsewhere. I visited some homes that possessed all the charms of domestic life. We dined with the daughter of the Professor of Moral Philosophy in the College of France. She is the wife of a friend of Mr. B., by whom I was introduced. Her father was a pupil of Cousin's. She spoke English, and that was a pleasure to me. I could make myself easily understood in French; but the ear needs to be accustomed to the sounds and accents.

All the sights of Paris, the Louvre and Versailles, were rapidly inspected. I determined to confine my attention to the Italian Gallery; and I have a distinct impression of the two great pictures of P. Veronese, and two of Raphael's. I regret that I did not see a good Tintoret. Meeting a Scotch resident in Paris, to whom I was introduced, he kindly took me round the galleries of the Louvre, to all the principal objects. But there are so many that I felt faint and sick through over-exertion and want of food—for the hunger of the intellect had kept down the claims of the stomach. The thought of being ill in a strange land alone, (for my friend had left) taught me the need of more care. I had to rest for a few hours and then I was quite well again. But I did not *do* the Sorbonne; I shall try it when I return. You see that I have kept my attention alive to religion, politics, and education, and life in all phases visible to me.

I travelled to Geneva, 387 miles from Paris, on Saturday. Many representative Frenchmen came into the same compartment. With one, an old priest, I had an interesting conversation in French and Latin. He was a veritable black friar—with cloak and cowl. I thought he resembled your father. After he had read his prayers, I asked him to permit me to see the book. Reading the Latin aloud—"Breviarum monasticum—pro omnibus sub regula—S.S. P.N. Benedicti," etc.—I asked him if he read with the same accent. "No:" he said, "he read with the Italian," which was just the Scotch with a soft u, I noticed; and read after him as he had done. Then he asked if I spoke Italian. I had a verse of a Catholic Italian hymn in my head—(my whole stock,)

"Jesu, summo conforto,  
Tu sei tutto il mio amore," &c.

This I repeated, and he said *très bon*, and thought he had better try French with me, for he did not know a word of English. I was reading a pamphlet in French by M. Renan, on Education. I asked the priest what he thought of some sentiments in it? He said "M. Renan,—clever,—his book, Life of Jesus—a perhaps from beginning to end. Like many French philosophers he carries his principles too far out,—to absurdity. He is the antagonist both of Protestants and Catholics." I was sorry when the old gentleman left; going out at Laroche-Auxure, he bowed with the exquisite grace of a Frenchman of his stature, shook hands, and bade me adieu.

In Geneva, I found out when and where Prof. Oltramare preached;

sent in your note of introduction with the beadle, enclosing a short letter in French, saying I would take the liberty of calling on Monday. He preached an eloquent sermon on Lazarus,—“him whom thou lovest is sick,”—I understood him pretty well. “*La foi est l’amour*,” (Faith is love,) he said. His voice is good, his action very chaste and impressive. I noticed widows weeping when he spoke of the consolation of the gospel. But there would not be above a hundred people present, in a church as large as ours. However, it was the afternoon, and their morning service is well attended.

On Monday I had a conversation of two hours with him on doctrinal points. He first asked me, “Are you a Calvinist?” I said, “No.” “Are you?” “No,” he replied. “I preach Christ’s death for all,—God’s love for all men.” I expressed my astonishment in finding the successor of Calvin making such a disavowal; and asked if there were many ministers of the Swiss Church who held these liberal views. “We nearly all do,” he replied. Confessions of Faith and subscription to them—their use and abuse—were next spoken about. Then *faith*, what is it? “It is more than belief. It is confidence in a person.” Again, as to conversion, he replied, “*Vous me demandez la question, la plus difficile, c’est comment se fait la conversion? La conversion se fait par deux forces qui concourent ensemble a la produire.*” (You ask me a very difficult question, how conversion is accomplished. It is accomplished by two forces which concur to produce it.) He made many inquiries about you, and the churches of Scotland. He invited me to dine with his family in the house in the country, where they are at present. I did so last night—spending a very pleasant evening, of which I will tell you many particulars, if God spare me to return safely home. What a long letter I have written to you! Please to give Mr. Ferguson a reading of it. Kindest regards to Mrs. Morison and all friends,—I am about to leave in a few hours for Chamounix.

Believe me, my dear Sir,

Most truly yours,

ROBERT CRAIG.

#### THE NEW TESTAMENT DEMONIACS.

ONE of the most familiar and, to many, one of the most perplexing features of the gospel history, is the frequent mention it makes of cases of demoniacal possession. What are we to make of them? In what sense are we to accept them? Such is the question with which we now propose to deal.

WERE THEY REAL? This, clearly, is the first point to settle; and on it three sets of opinions are to be noted. First, there is that of the downright rationalistic or mythical school, who deny the existence of the devil and his angels, who disbelieve in all

miracle, and whom, therefore, consistency compels to reject, as equally fabulous, demoniacal possession and miraculous dispossession. We assume it as in the last degree unlikely that any such will glance these pages; and as our object is to help the rational difficulties on this subject of those who believe, not of those who doubt, the strict inspiration and authority of the evangelic records, it would be sheer digression and waste of time to debate those larger questions now. We will merely say that the evangelists, in these cases, and the blessed Jesus himself, affirm the existence of the indwelling demon as positively as they affirm the existence of the man possessed, without dropping the faintest hint that they mean anything like allegory; and they no less directly assert the actuality of the miracle of dispossession. This appears to leave us no alternative but to receive their testimony in its literal sense, or reject it altogether, as that of men either deceiving or self-deceived.

The second of the three views is little more than the first decently dressed and combed down. It is this:—Jesus, in the case before us, simply accommodated himself to current modes of thought and speech in Palestine, which traced peculiar maladies to the agency of evil spirits. There is no need to suppose that he sanctioned these popular views, any more than that our speaking of the sun rising and setting involves a denial of the truths of modern astronomy, or that our use of such words as “enchanted,” “fascinated,” or even “bewitched,” implies our belief in sorcery. When he commanded the evil spirit to go out, he merely commanded a cure; and as demoniacal possessions occur in lists of well-known diseases which he cured, we ought to regard them as a mere variety of disease of the mental, or excited, or spasmodic kind—such as lunacy or epilepsy.

Of those who take this view, however, two classes must be distinguished. One is the more or less rationalistic, who profess to investigate critically and scientifically the doctrine of demons. They say that no such doctrine was known to the ancient Jews; that they adopted it from the heathen, especially from the Persians and Greeks, after the Babylonish captivity; that any traces of it in Old Testament books, such as Chronicles and Job, are sufficiently explained by the circumstance that these books, they say, were written after the captivity; that, as the Greeks tenanted their wildernesses with fauns and satyrs, so did the Jews with ghosts and demons; that as the heathen used charms and exorcisms, so did the Jews, and so quite as superstitiously did the Christians of the early centuries; and that as these things are not to be believed, and as the word

"evil" could generally be written fitly enough over the word "Satan," or "devil," there is no need to understand these names in scripture as really anything more than abstract impersonations of moral or physical ill. We answer,—Be it that the word "evil" could read well enough in some of these places, that is no proof that we ought to take the name Satan as denoting a mere principle, and not a person, any more than to say that Abel was the victim of hatred, must needs mean that he was not the victim of the hating person, Cain. We can only deny these positions anew, and repeat that, if there be no personal devil and subordinate demons, the Bible is false from beginning to end.

The other variety of this second class, who make demoniacal possessions to have been mere maladies, are entitled to more consideration. They admit miracles, and they also admit the personality of the devil and his angels; only, they are of opinion that, as demoniacs are in the New Testament classed among the diseased, and that, as the symptoms of demoniac possession described in the gospels are sometimes identical with those of familiar morbid cases,—such as dumbness (Matt. ix. 32), blindness (Matt. xii. 22), epilepsy (Mark ix. 17-27), and madness (Matt. viii. 28; Mark v. 1-5; John vii. 20; &c.),—there is no need to understand any direct evil agency in the case, especially as no such agency is discoverable now. They further say, and with some reason, that they do not thereby dishonour Christ, for the cure was equally miraculous in the one case as in the other. True; but the evangelist's language, yea, and Christ's, must still be looked fairly in the face; and the more we do so, the more clear does it seem to us that by no torture can that language be explained away. Not that we lay any stress on the mere word employed. So far as that goes, Christ might have used even the word "demoniac," or (more literally) "demonized," without implying an actual demon, just as we do "lunatic," or "moonstruck," without thinking of, or meaning to assert, the supposed influence of the moon over the insane. But wholly different is the present case. In these dispossessions, Christ actually addressed the demon, and the demon him. "He said unto him, Come out of the man, thou unclean spirit." The demon is said to have "entered," or "gone into," the victim, and is commanded to "go out," or is said to be "cast out." The demon, in his own personality, speaks, and is replied to,—entreats, and is heard,—calls Jesus "the Son of God,"—and prays that he may not be tormented before his time, by being sent back to the "deep" (literally, "the abyss," elsewhere rendered "the bottomless pit"), the abode of the devil and his

angels. When dispossessed, he is described as ranging dry or desert places, and then, watching his opportunity, returns with seven other and worse demons, and resumes his usurped domination; or, as in the case of the legion cast out of the Geresene, they are permitted to enter the herd of swine and hurry them headlong to destruction. If these things do not prove personality, nothing could prove it; and as the Jews believed in that personality, and Christ and his inspired evangelists not only nowhere correct it, but everywhere countenance and confirm it, that belief must be true, else he was himself the victim, yea, and ministrant, of baseless superstitions, instead of being "the faithful and true Witness." Moreover, Christ expressly asserts the personal existence of the devil as "the liar and murderer from the beginning," who abode not in the truth,—as the fomentor of "lusts" and "the father of lies,"—as the spiritual father of the wicked, in the same personal sense in which God is the spiritual Father of the good,—as "the Prince of this world,"—as "Satan" the "adversary," to whom he says, "Get thee behind me," "Get thee hence!" His apostles assert the same thing in places without number. Do our friends on whom we are commenting rejoin, We believe in a personal Satan as well as you? Then, we answer, you must no less believe in the personality of those demons; for Christ expressly links them to Satan as personal confederates in his cause. When (in Luke x.) the seventy return, exulting in their victory over the devils whom they had cast out in Christ's name, Christ saw in their fall Satan's own fall as "lightning from heaven"; and in the next chapter, and the parallel places, in reply to the charge of casting out devils by the prince of devils, he exposes its absurdity on grounds that imply the personality both of him and them, and identifies their dispossession with the spoliation and downfall of that kingdom, opposed to his own, of which Satan the strong one was the head, and these demons were his vassals.

One word more. The fact alleged about these demoniacal possessions being named in lists of diseases which Christ healed, actually tells in favour of their reality; for how else came they to be thus *distinctively* named, except to be distinguished from these cases of mere literal disease? That the symptoms of possession had much in common with madness, and other maladies of the more excited or convulsive sort, was quite to be expected, for the indwelling demon tyrannized as destructively as he could over both body and mind. This malignant usurpation was disease, but it was more; it was madness, but it was more. Hence, in common with those other maladies, it was a case for healing; but not the less for this, and for its mention among these, was it a case of real demoniacal possession.



Having thus, as we trust, established the reality of these possessions, let us now briefly describe their ~~more~~ notable PECULIARITIES.

The case of possession was one in which we are compelled to recognise a direct onslaught by the demon on the very centre of the man, or at least on the mysterious border-land of body and soul. What the diacritical marks were by which it was known, we have no means of determining; but these seem to have been too terribly manifest to be mistaken. The eyes and the entire expression, with a devil of the pit behind them, would flash with a fiendish meaning which, as appears from the gospel records, the dullest could read. Those cases of possession generally took a very violent and destructive form. They were naturally attended with the singular phenomenon of a double consciousness, or confusion of will, owing to the domination of the usurping demon over the organs of the man. This is not to be wondered at, as it is not uncommon in our own day, in such cases, for example, as those of intoxication and delirium. Prior to dispossession, we must, in these instances of double consciousness, understand the words uttered to be those of the overruling demon, not of the man.

An important question here occurs,—Had these demoniac possessions anything to do with moral character? In themselves considered, we unhesitatingly answer, No. They are never in scripture confounded with—on the contrary, they are always distinguished from—cases of temptation and moral fall. They are invariably described as maladies, not as sins; as cases for commiseration, not for blame. Females, on whom no stain could be found,—such as Mary of Magdala; young, innocent girls like the daughter of the Syrophenician woman; or boys, as in another recorded instance,—were clearly cases in which the unhappy subjects had been pounced upon from without, apart, for all that appears, from any fault of their own. We must, in any case, conclude that, whatever predisposing cause may be imagined to have existed, when the terrible convulsion had fairly set in, the helpless subject of it was no more responsible, during the period of possession, than a man in delirium or madness is now.

This much laid down and remembered, we do not think it is going too far to add, as a matter of high probability, that persistently sinful and sensual courses might often be a predisposing cause of this terrible evil, either in the subject himself, or in an ancestor who had transmitted to him a vitiated constitution. Sensual courses play frightfully into the hands of the devil and his angels. They make terrific rents in the

citadel of will. They come to enervate and paralyse the powers of free and noble action; for, in the fires of vice, the manhood fuses down and spreads out like a molten thing. They generate utter and desperate recklessness. They tempt the very Tempter. As old Thomas Fuller says, they "holla in the ear of a slumbering temptation." Instead of guarding the bars and gates of the soul, these are thrown madly open. Instead of manning and defending the walls and ramparts, these, even from within, by the suicidal hand of the defenders themselves, are rent, breached, and thrown down; and not only "the uncircumcised and unclean" of men, but the very devils of the pit are allowed, welcomed, yea, almost importuned, as if for very pity's sake, to rush in, and lay the already self-ravaged relics of the moral manhood in utter ruin. Look at the confirmed rake, and think of the awful words,—“conscience seared,” “twice dead,” “eyes full of adultery that cannot cease from sin.” Look at the confirmed drunkard, selling the bread (and thus virtually drinking down the life's blood) of wife, husband, or children, reaching that lowest deep of earthly ruin in which a mother can forget the very babe of her own bosom; or enacting the terrible scene in which, with tottering hand, the wrecked inebriate has grasped the cup in the very article of death, and with faltering tongue declared that he would drink it if held up to him by the hand and in the very cup of devils, and though the next step he had to take were a sheer leap into damnation. Think of the case of oinomania, or drink-madness, in which a man will frantically rush through very murder to that venomous fluid which is his ruin; or of *delirium tremens*, in which he is most dangerous to himself, and will, like that Gergesene herd, rush for very terror into the jaws of self-destruction. Surely such cases, in which men are led captive of their own will, forge their own chains, whistle on every flying fiend, and “make covenants with hell,” are separated by only a very thin partition indeed from that of demoniac possession. How know we that, in such cases, there is any partition at all? How know we that, after certain stages, the one may not ripen into the other? Shall the inflated vessel of humanity, blown out thin by these volcanic fires, be always proof against bursting and foundering in a circumambient ocean of diabolic influence, which only waits to rush in through every chink, and swamp the man? And how know we but that, as part of a great and complex system, even the comparatively innocent may not be occasionally overtaken by physical conditions when this terrible invasion may find an inlet? Behold, we are on the borders of a great mystery. Shall we recal ourselves? For the present we shall. But there are points of great interest and no small

difficulty that still remain to be considered. These we shall hope to resume on a subsequent occasion.

Meanwhile, the one moral from what we have said, is—"Give no place to the devil." Like that terrible piece of manufacturing mechanism that in popular parlance shares his name, let him only get hold of you by a single tooth or hook, and though you may still disengage yourself, you can never do so without laceration,—and dreadfully real is the risk that you will never do so at all. Flee all contact with him and his; and, contrariwise, cling to his victor, the serpent-bruising Immanuel. Fall hourly within His arms, press ever more closely into His bosom, till you feel His heart throb with yours, and yours with His; and there learn to better and ever better purpose, the Christian pæan—"Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

J. G.—G.

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PSALM CX.

JEHOVAH to my Lord hath said:

Sit thou and reign on my right hand,  
Till on thy foes, all prostrate laid,  
As on a footstool, thou mayest stand.

The Lord shall out of Zion send  
Thy wonder-working rod of might;  
Therewith thy peaceful rule extend,  
And triumph in thy foes' despite.

Thy people, in thy day of power,  
Shall, free-will offerings, round thee stand,  
In beauty's holiest, fairest flower,  
First-fruits to God from every land.

Thy youth, arrayed in robes of light,  
Shall rise resplendent in thy view;  
As sudden, plenteous, pure, and bright  
As goodliest birth of morning dew.

The Lord hath sworn, nor will repent,  
Thy sceptred priesthood ne'er shall cease.  
Like him of old, without descent,  
Be King of Righteousness and Peace!

Ere long, the Lord at thy right hand  
Shall smite through kings, and crush the Head  
That lords it over many a land,  
And strew the highways with the dead.

Refreshed by streamlets in the way,  
Elate, he lifts his head anew;  
And nought his ardour keen shall stay  
Till he has wrought the judgement due.

J. G.—G.

CHRISTIANITY *VERSUS* JUDAISM, ANCIENT AND MODERN.

*"Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more."—Phil. iii., 2-4.*

VERY early in the history of the church do we find the seeds of strife sown, which latterly developed into schisms and sects. Differences of opinion may be accepted as signs of intellectual life, without bitter feeling, if we acknowledge our liability to err and honestly desire to walk in the light. But every individual is apt to assert infallibility, and consider his own judgment the standard of right for others as well as for himself. From the spirit of Popery latent in most men, much spiritual tyranny has sprung. We have hardly attained to the proper perception of the value of individual opinion. In our anxiety to destroy errors we have uprooted many of the seeds of unity. In protesting against false doctrine, how often have earnest men fallen into bad practices of recrimination, and lost sight of the points in dispute, when they had raised the dust-clouds of personalities! Much suffering has been occasioned by narrow dogmatism; and yet a latitudinarian spirit is often the parent of indifference. When nothing is believed firmly men won't contend earnestly, because they have sealed up the springs of earnestness. If they were impressed with the unspeakable importance of certain views of truth, they would show their love for these doctrines by bold uncompromising defence of them. But if they thought that most religious opinions were of equal value, they would never blow the trumpets, as Luther did, to bring down the walls of the Jericho he assaulted, nor shake the trees old and stiff and high, as Knox did, to bring down the rooks' nests of monasticism. The truth they held was right in their eyes, and every deviation from it was wrong, and its advocates accursed. The first weapon that came to hand was seized by them, and they did not object to its rudeness provided the edge was keen enough to cut, and the strength great enough to strike an effective blow with it. Without their rough hammering it is hard to see how the barricades of corruption would have been demolished; and yet in both the champions of Protestantism we see at times the spirit of the Papacy,—assumed infallibility for their own conclusions.

It would seem that progress is not possible without struggle, and that multiplication is often the result of division. As the Indians in Brazil say, "The path of the sun is the path of the storm." We hear the first wails of the wind of discord in the church, in these words of the Apostle, "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The fan is here used to separate the good from the bad. If they obeyed this injunction to watch the Judaizing teachers in the spirit indicated by the words, they would not long hold fellowship with them. The Jews would have no dealings with the Samaritans, nor with the dogs of Gentiles. A sense of danger would lead those who looked upon them as fawning or ready to bite, to withdraw from them. Either they were not so sensitive as most moderns are to nick-names, or they had wider views of communion. It would be difficult to love as brethren those whom we looked upon as dogs and evil workers. With sufficient breadth of nature we might both buffet and bless the same persons. We know how much good humour can do to keep down a tendency to anger and bitterness: should not the Spirit of Christ do more than good humour?

In "Stray Thoughts on Catholicity and Unity," in *Good Words* for December, 1868, the following passage occurs, bearing on the verses we have to expound:—"It seems not unlikely that we shall be obliged before long to give up utterly and for ever our claim of right to unchurch our fellow Christians, save on the grounds on which alone the New Testament places the necessity of such exclusion, either entire abandonment and disavowal of Christ, or open immorality. It is a fact, not pondered as it deserves to be, that in the primitive age there existed very wide differences of opinion, such as, if existing now, would certainly have created a multitude of separate churches. But they produced no similar effect then. The Christian Judaists and their teachers were a sore pest and a deep injury to the primitive church; but neither were they excommunicated, nor did they separate from their fellow-Christians and form themselves into distinct churches. Nothing of the kind. On the contrary, they mingled freely with all the Christian assemblies, without let or hindrance, save from apostolic counsel and reproof, and were found not only in Judea, but in Antioch, Thessalonica, Corinth, and most of the Gentile churches. Yet, false and injurious as their peculiar opinions were, the holders of them were not disturbed in their visible connection with Christianity. There was no exercise of penal discipline, as we should say, and no forcible interference with their liberty

of thought or of outward expression. Far otherwise. The apostle Paul repeatedly writes of them in the strongest and severest terms, and shows the utter falsity of their cherished ideas, and the vast evil which they were likely to produce. He reasons, remonstrates, expostulates, reproves—reproves sternly and solemnly—but there it ends. They continue in the Christian fellowship as before, and were so far left to think, and speak, and act according to their convictions.”

If this were the case, it should modify our opinion of the spirit of these verses:—“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.”

Certainly this is a stern reproof to those who were marked out as dogs and evil workers. It has much scorching fire; and the men belonging to the concision party would smart under the burning heat of these flaming words of the zealous apostle. They would be apt to say, their doctrines were by him misrepresented; for, although they respected the rites of Moses, and sought to obey the Ceremonial Law, they yet rejoiced in the Lord. Surely to be like the children of Abraham, by conformity to a covenant rite, should not lessen, but increase their standing as Christians. However, there was in the observance a spirit of exclusiveness and error, hostile to the progress of the truth. Instead of remaining a matter of indifference, a rite like that would grow to be regarded as more important than the spiritual state; and zealots for circumcision might gain their ends, persuading converts to submit to a painful operation, sooner than to forsake sin, and give the heart to Christ. An outward symbol has often been elevated above the reality it indicated; and the truth has thus been made subordinate to the rite. Men are prone to attach more importance to the visible than to the invisible; and thus outward cleansing takes the place of inward regeneration, by which men are renewed in the spirit of their minds. Washing with water will never sanctify an unrenewed heart; it can only purify the body. We should not glory in external uniformity: “For we are the circumcision, which worship God in the spirit, and have no confidence in the flesh.”

“*For*”—renders a reason for the sharp words of advice and warning. There was more than passionate zeal in his denunciation of the concision sect of Christians; there was more than personal feeling in his bitter rebuke of his opponents. The apostle saw the tendency of their teaching more clearly than they did; and the evil consequences of this ritualism stood

out before his mind, as he examined the principle of their advocacy of the rite, so that he could render a reason for his protest. "*For*," says he, "*we are the circumcision.*" They know not the meaning of that about which they make so much ado. Their zeal is a blind zeal, based on stupidity. What reason can they assign for an ignorant advocacy of an obsolete rite? They are not worthy of being called *the circumcision*, who fail to see the spiritual significance of the initial ordinance of the old covenant. For, *the concision* should learn, if they do not yet understand, that "he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. ii. 28, 29. Have not they read in the law (Deut. x. 12-16, and xxx. 6,) that God looks to the state of the heart, and that even under the covenant of works, outward uniformity without inward meekness was an abomination? (Ezek. xliv. 7.) They destroy the figurative value of the rite for which they contend, by their misapprehension of its meaning. Remember, ye Philippians, "who are called Uncircumcision, by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one." (Eph. ii. 11-14.) Have the concision zealots forgotten this? If they take away the spiritual significance of the ancient rite that was adapted for a barbarous age, if they make the external act the main thing, then the rite is no more than mutilation. It is worse than useless, without pointing out, as it was of old designed to do, the cutting off all wicked affections; the consecration, by parental obedience, of their offspring to God; the seal of the righteousness under the law by faith in the promised seed of Abraham, in whom all the nations of the earth should be blessed.

Watch those who degrade this religious symbol into a mere carnal ordinance. Beware of the concision, who by placing their confidence in a form, are cutting themselves off from the covenant of grace: Gal. v. 1-6. For, *we are the circumcision.* *We* who sincerely believe in Christ; *we* who by sincere repentance have cut off the filthiness of sin; *we* who are circumcised in heart, consecrated by faith and obedience in holy purpose to God; *we* "who are renewed in the spirit of our minds;" *we* "who are circumcised with the circumcision made without hands, in putting off the body of the sins of the

flesh by the circumcision of Christ"—for, we are the circumcision, *who by the Spirit of God are serving* and rejoicing in Christ Jesus.

The apostle has expended his polemic wrath on the false brethren, and here asserts the claims of his own followers. Having by these words affixed lasting opprobrium on the Judaizing teachers, he puts the symbolical lesson of the rite in a clear light, all the brighter by the contrast of the carnal ordinance with the spiritual reality.

The second clause of verse 3 is an exposition of the first. As to the words of the second clause there is some difference in the reading of the ancient MSS. Middleton objects to the text because D<sup>1</sup> M<sup>1</sup> do not give *θεοῦ*; but there are more than sixty MSS. which have it; and this preponderating authority all the great critics follow. Tischendorf has given the weight of his sanction to the received text, *οἱ Πνεύματι θεοῦ*. We are the circumcision, *who, by the Spirit of God*. The dative here shows the instrument or energising power acting in believers, *who, by the Spirit of God serve*. See Rom. viii. 14; Gal. v. 5, and 18, in which the same doctrine occurs. But our translators have taken another reading; for the second clause in the English Testament reads, "which worship God in the spirit." The meaning of the original, according to the best modern critics is, however, this—"who, by the Spirit of God are serving Him." The verb translated "worship" in the New Testament, refers to religious service, doctrines, and forms of worship. See Luke ii. 37; Acts xxvi. 7; Heb. ix. 9, and x. 2. Some regard the Spirit of God as the object of worship, and not the energising agent, by the help of whom the human spirit renders acceptable homage to God.

Of these three views, namely, the first, that of our English version, which points to the human spirit; and the second, that which regards the Spirit of God as the object of adoration; and the third, that which looks upon the Spirit of God as the instrument or element, in and by which the human spirit worships:—the last seems to us the correct interpretation. It is in harmony with the original, and with the teaching of Paul in other parts of scripture, more explicit than this. See Rom. viii. 9-15; 1 Cor. iii. 16; 1 Cor. xii. 3; 1 Cor. ii. 10, 11; 1 Cor. vi. 11; Eph. iii. 16.

These passages present many modes of action in which the Holy Spirit operates in, upon, and through the human spirit, believing the truth as it is in Jesus. There are many representations of the work of this divine personality or, as the French commentator Rilliet expresses it, "this portion of the divine essence of which Paul never gives a precise defini-



tion." However, the apostle never employs, so far as I know, so materialistic an image as "portions of the divine essence." That cannot be parted—it is one for evermore; but we are informed that in the unity there is a trinity of persons; and it is of the third person of the Godhead the apostle here speaks in the words, "For we are the circumcision, who by the Spirit of God do worship him." We rise here into the fields of largest thought, and touch on realities incomprehensible by the human mind, that can only apprehend the little which is revealed by the light within and the light without. But mysterious as the work of the Holy Spirit is, we have good evidence of it, and many analogies in human intercourse to help us to understand the divine.

The spirit of a preacher operates upon his hearers invisibly, but perceptibly; and their spirits influence his by their attitude and expression. But beneath all forms and drapery there is the mystery of being; and beneath all created existences and finite activities, there is the unfathomable mystery of independent existence—the divine energy and infinite attributes of the God over all. Shall he who is the father of spirits, be unable to assist his children? Shall he who formed the founts and channels of intelligence and emotion, be shut out from them? Surely not. If human spirits can, in mysterious ways, influence one another, the divine Spirit likewise can. The scriptures represent God as thus influencing men; leading them; directing them; convincing the sinful, warning them and moving them to repentance; persuading the faithful to obey and trust him.

Worship consists in reverent communications, by finite spirits, with the divine Father. When men worship, they feel the need of being lifted out of the miry clay of their own imperfections. God, in Christ, approached man to reveal the way to worship; the blood of atonement enables sinners to hold communion with God in spirit. But they need assistance, like a child needing to be lifted to kiss his father. Men are so little and so timid, that to overcome the terrors of conscious guilt, they need to be strengthened and assured. God has stooped down to kiss man, and God, the Holy Spirit, lifts the willing human spirit up to return the kiss of love.

This representation of divine assistance may help our readers to understand why the apostle, describing true worship, true spiritual service, points out the divine means of union and communion, by the Spirit of God.

It is not by any external ritualism, however ancient or refined, that the soul can come into conscious contact with God. The lines of thought may be impaired by the grandeur of artistic

symbols,—the coloured glass may conceal the light,—the clouds of incense may cover the spiritual mercy-seat,—the robes of formal priesthood may deceive those who look for the true priest and bishop of their souls. But no sensuous aids, however refined, can take the place of the spiritual assistance, by which worship alone can be sacred. The finest robe of silk, linen or wool, the gayest swaddling bands of purple or scarlet, could not enable the infant of days to rise from the ground and nestle in the bosom of the parent. Before the heart of the babe in the cradle can beat against the breast of the mother, the infant must be lifted. Before men can render acceptable service, they have to be helped by a higher power. God has humbled himself to be our servant, before we have been qualified to be his servants. But we cast dishonour upon Him if we think that the cutting of the flesh or the adorning of the body can ever take the place of spiritual service. He looks to the heart. He draweth near to the contrite, and He will exalt the humble.

But pride in toys of wood or stone, of cloth or perfume, is a childish pride, offensive to men of sense. Who can think that God is much concerned about candles or hoods? Do men not treat him irreverently, as if He were a child to be amused with toys? Ceremonial rites and carnal ordinances were never more than means to ends,—never ends in themselves. Put not ordinances, then, in the place of God. Beware of the concision. "For we are the circumcision, who by the Spirit of God do serve him."

R. C.—G.

#### THE SOCIAL CONDITION AND PROSPECTS OF THE BRITISH ISLES.

THERE is a spot, as we may call it, on the surface of this old earth, somewhat of the shape of a pear, rather over 800 miles long, and at its widest part over 500 miles broad, surrounded and indented by the ocean, where many of the most affecting memories of humanity may well linger for ever. We call this collection of isles and islets our native land, and many millions of those who now inhabit far distant regions call it the "*old mother country*," and find it not altogether easy to forget to call it "*home*." This aggregate of hill-tops holding up their heads above the tide mark is the British Isles.

This "land" of ours gives about 105,000 square miles of surface including that occupied by its fresh-water lakes. When we compare this fraction of the earth's "crust" with the vast

continental areas now being to so great an extent peopled by its emigrants, it seems very manageable, both as a kingdom to be ruled and as a country to be cultivated, till the highest style of human life shall prevail among its inhabitants. It need not, we think, be very difficult for any ordinary reader to follow us comprehensively when we endeavour to give a brief review of the social condition and prospects of this country.

The population, with whose social condition we have here to deal, may be reckoned at 28,000,000. That gives about 266 to each square mile of surface; or about five to every two square acres. We have to make very considerable deductions from this extent of surface, but when these are made we have still only about three human beings to each acre of fairly inhabitable space, and thus only a very thinly peopled country. Those who think of our land as over-stocked with men have not taken the trouble to look at the actual facts of the case—not even so far as to open their eyes on the extensive portions of perfectly inhabitable ground now given up to wild animals, for the sake of “sport” to an inappreciable fraction of society.

It is to be borne in mind that we do not need to think of *arable* but simply inhabitable surface in this point of view, for we need not depend for a loaf on home-grown grain. All we need here is room on which to live and work for mankind.

Perhaps the most fundamental of all matters in the social condition of these islands presents itself in the manner in which these twenty-eight millions of human beings are distributed on the land. From a return by the excellent medical officer of health in Edinburgh in 1865, we find as many as 646 persons crowded together to sleep over one square acre of surface! This is an extreme instance occurring in one of the worst parts of Edinburgh, but even in a much better locality the population was 553 on the same space, and on one side of one of the largest thoroughfares it was 524! If we take our large cities, even where all their best dwellings are included, the rate of crowding reaches nearly a hundred persons on an acre of ground. When such houses are compared with the rate of three or at most four souls to an acre, and it is remembered that there are hundreds of square miles on which scarcely a human being is to be seen, it is placed beyond all possibility of doubt or gainsaying that the distribution of the people is fearfully wrong. It looks like madness to cram the population of a country into a few small areas, and because they must lie in tiers one over the other there, to cry out that the land is over-peopled!

But this same unequal distribution is fearfully fatal. The rate of death in a thousand of the inhabitants, even in ordinary seasons, in such places as have from 500 to 600 over the square

acre, is above sixty. In districts where the proper space is given it is as low as ten and even lower. In the borough of Leeds, for example, in 1865, the Registrar General gives the rate as low as 10.4. When we ask as to the ages at which human beings are swept away by this horrid system of crowding them together, we find the death rate of those under five years of age as high as 184 in the thousand! It is more than ten to one among such children when we compare the districts having sufficient space with the over-crowded. We have consequently one of the very gravest and most heart-touching of social questions presented for consideration, in the distribution of the people on the land. There is at least a square acre for every family of four, and yet many thousands of such families are crowded together till it is impossible for them to live. The death-rate demonstrates that they do not live, and that especially the offspring of such crowds die off in amazing numbers.

It is worthy of much careful remark that this over-crowding and death-rate do not tend to remedy themselves. They tend rather to a continual aggravation. One would think that so high a death-rate must at length so reduce the number of the people as to make room for the survivors; but this is not the result. The crowd, as matters now stand, goes on increasing. If we look carefully into those causes that seem to lessen our numbers we shall see the explanation of their failing to remedy this state of things. Those influences that do so far lessen the numbers, much more lessen the ability of the masses of the people to procure suitable homes on the surface of the earth for themselves. This may appear with a little careful consideration of these lessening causes.

There are three things that might be counted on to lessen the density of population in our worst centres. These are the large death-rate,—a diminished birth-rate,—and emigration. Any one looking superficially at the subject would say that if many die, few are born, and many leave, the result must be that the crowd becomes less dense. This, as we have said, requires most careful consideration. Emigration does lower the birth-rate among the people as a whole. Her Majesty's Commissioners on emigration show that it was lessened below its natural amount, in the last decade but one, to such an extent in Ireland that 1,284,213 fewer were born than would have been but for emigration. It is now so reduced in that country that they look for only 5,300,000 inhabitants in Ireland in 1871, when the number ought to be more than double that amount. The effect is not yet so great in Scotland, but it was great enough during the last ten years for which the census was taken, to limit our increase to six per cent., when it ought to have been twelve or

thirteen at the lowest. How is it then that our crowds do not get less dense but rather tend to grow larger?

The answer is readily obtained when we observe that emigration does not bear directly on that class of the population who live at the rate of 500 and 600 on a square acre, and so far as it bears indirectly it tends to increase their crowding. It is not this class who emigrate. They are utterly unable to do so of themselves, and no one will ever think of sending them away. It is a far higher class, composed of those who have been able to provide themselves, as yet, with better houses. The great mass of the emigrants come from parts peopled but moderately, comparatively speaking, and they have constituted the best of the population in those parts. When they go they leave behind them a weakened state of society, out of which a portion are drafted into the impoverished crowds in the fatal centres to which we are chiefly now referring. Emigration thus increases the evil at those centres, while it depresses the more thinly-inhabited parts of the land. The birth-rate falls off sadly in those more moderately peopled parts from which many of the emigrants come; but it does not so fall off where the comparatively helpless are herded whom these emigrants leave behind.

Hence the birth-rate exceeds the death-rate where that is the highest. That portion of men who are least able to support their children is just that part of society which has always the largest birth-rate. That is just the portion which emigration leaves behind, and which loses its hold on the land and finds itself gradually driven off till it is heaped in a struggling mass at the grave's mouth, ready to be huddled into that narrow house for want of space to live out its time. Those should weigh this truth who console themselves that emigration is a benefit to the mother country. It is no such benefit as will ever help a deteriorating race. As the rats leaving a rotten ship will not keep her afloat, so neither will emigration save nor will it help a sinking people. When it goes on, as it is now doing with us, and from the same great causes that now determine it from the British Isles, it will render society more helpless and aggravate all its miseries. No one who carefully examines the process now going on will long doubt this, and he will see the nature of that process very clearly in that very part of the field in which our death-rate is so large, and our emigration so small.

The nature and effect of this process is seen in the disproportion of the sexes both in the old country and in the colonies, which is caused by emigration. Here, at home, there is a superabundance of women,—there they are as much too scarce. At last census they exceeded the men in number to the degree of

eleven per cent. in Scotland as a whole,—that is, there were 336,842 women in the country for whom there were no men. Moved by the considerations that arise out of such a state of things, efforts are made to restore the balance of the sexes, but it is not the women of the crowded localities that are ever sent out to our new countries. Miss Rye and other benevolent persons have been exerting themselves to the utmost to transport the women, only they will have none but the good. No sign of weakness could well be more significant than this very charity. It is so even in the case of those who have had "*pluck*" and *money* enough to become our colonists, and what does it say for those who have neither? Were the men what they ought to be—what some of them are—what all of them would be but for great social deterioration—they would scorn to have wives in charity. They would take their wives with them, or bring them out themselves after them, but they are poor enough to be glad to get this done to their hand! Like all charities, this transportation of women leaves the evil much the same. It must ever be inadequate to cope with a great and growing process like that by which we are becoming to so injurious an extent a nation of women and helpless children. When will charity send off 336,842 women, and that in the face of their disproportionate numbers increasing every year? What is wanted is such an increase of vigour in our population as will despise pauperistic aid in this and in all else that belongs to able-bodied men and women. But that cannot be while processes now going on are suffered to continue. From 1851 to 1861 our women in Scotland had increased 6·55 per cent., and our men only 5·41. The same causes which accounted for that in last decade are in full operation during the present, and are now taking hold of England in a much greater degree than they ever have hitherto done.

Now, it needs no very great amount of philosophy to enable any one to see that as a people get morally and physically weak they must part with the ownership of their land. Let any family having its head, with its stalwart sons and lovely daughters, own a good farm: while they continue to be a healthy and noble little band, there is no danger of their being crammed into some suffocating corner in a large town. But let death invade the homestead and take their head and stronger members to the grave, so that little else is left but a few helpless children and women, who have no heart for enterprise, and in a few years you will see those remains of what was noble sent off to some crowded centre. Bread must be had before our clothing; clothing is before lodging; lodging is before land. The weakly begin at the last

and yield, as their process of adversity goes forward, till all but bread is gone, and when that goes, life closes. This shows us the real nature of what is now going on rapidly as a social degradation among our countrymen. Great numbers of those upon whose shoulders the actual burdens of a failing community fall cannot retain their hold on the land. They can neither buy nor rent it for themselves and their families. They cannot get even a sufficiency of food, far less of clothing, and that surplus over and above these which alone could enable them to own or to rent the earth's surface. Great numbers are consequently unable even to rent breathing room on which to sleep for the night. The numbers in this position are gradually increasing. It is in vain that houses are built for the working classes. The rent called for in order to be allowed to occupy these houses is such that the ordinary workman cannot possibly pay it. Look at the case as it stands. Take 646 beds, and allow room for them in apartments only seven square yards each, and you will find the acre occupied. But that does not give the case as it stands. The *ground* in the places where these people live is occupied with shops and stores, and absolutely beyond their reach. They have to live in the air, and to be piled one above another till the atmosphere in which they breathe is death itself to human beings. And it is the very utmost they can do to *rent* the miserable roosting places erected for them. Every inch of soil in these isles has passed beyond even the *renting power* of many thousands of the people. They are not only unable to buy it,—they cannot even pay for liberty to occupy it for a week. We have sometimes tried to help respectable working men to find space for their families, and it is incredible what it takes from their earnings to *get*, not a house on the ground, but even space in the air to hold them with any hope of life for their children. Even our model houses for working men with high wages are things ranged on each other's roofs till all hope of healthful living is gone. Some of our more respectable people, who think they are living in comparative comfort, are so situated that death is the inevitable penalty of the position of their homes. The unerring returns of the Registrar General demonstrate the truth of this. The price of land is so high where the crowds are gathered, that to avoid this seems impossible. Well-to-do working men are building on land for which they have engaged to pay as high as fifty pounds an acre of annual rent.

Were it not that our space in one reasonably long article will not admit of it, we could wish to follow up this account of the position of the crowded masses with some account of the state and prospects of men of money and other property. The pro-

cess of social deterioration never stops with the ruin of any one class, nor does it leave untouched any portion of the community in which it goes on. It takes land, lodging, and life from the mass of the poor, rising like a tide of death from one low rank ever to a higher, till it begins to affect even those who have become rich by the process through which its ravages are maintained. We have had now full three years of "dull trade," and there is not the slightest indication of its ever reviving. Money is lying in millions useless, for lack of demand, in the markets of our commerce. Our capitalists are sending it in enormous sums to America on loan, because it can be employed profitably there but cannot be so here. We must, however, leave this part of our subject to be thought out by our readers for themselves. It will not be difficult to see that the failure of the people will issue in the failure of those whose wealth depends for its use on their industry. What can they do in such circumstances but heap house upon house in order to reduce, by dividing it, the enormous cost of the soil? And if even they must do so, what becomes of the poorer masses who cannot pay even a five pound annual charge without facing the extreme of privation? They must crowd together till not only all hope of decency, but of life, is gone.

But now we must consider the great cause of this deplorable social condition of our countrymen. In order to this, we must be very careful to avoid deception, such as goes far to mislead the masses in reference to their own true interests. And first of all, we must show the true place of *money* in the matter. To illustrate this, suppose two men, the one a workman and the other not. This other man has some money and the workman has none. Well, the workman produces by his toil a portion of food, we shall say from the soil, and the other man gives him a sum of money for that food. The workman then gives the other man this money back for nothing. The other man then gives the workman the money a second time for a fresh portion of food, and the workman returns it a second time for nothing. Poor simpleton, he consoles himself that "the money is kept in circulation"! "It does not go out of the country!" "It come always back to him again!" He does not see that it comes back to him only to take away the fruit of his toil, and goes from him to bring him nothing! This is not even a full statement of the case as it stands in actual life, far less an exaggeration. The money which our workmen receive as the wages of labour is given them in return for the substantial fruits of that labour, and that portion of it which they give for liquor is given for literally nothing *plus that which is worse than nothing*. Take a gallon of liquor for which a workman gives as much as fifty-



one snillings—it may be bought at the distillery for half-a-crown at the most. Forty-eight shillings and sixpence are given for nothing in the world, and two and sixpence for that which will do him more than ten shillings of actual material damage one way and another. And yet the “*silly sawny*” is quite comfortable in the thought that “the money is kept in circulation”!! It is so circulated that all the produce of productive toil passes from the hands of those who produce it into other hands, and they are at the mercy of those who have thus outwitted them. By this process the land with all upon it ceases to belong to the productive classes and becomes exclusively the possession of those who produce nothing, but who manage to accumulate the product of the labour of others. These sell the right to live, as it were, for the time, at the highest rate it will bring. And as competition for room becomes intense in every crowd, it brings incredible rentals.

Now, it must not be assumed that those who buy drink thus spend their own wages only. It is one of the delusions of society to think this. The bad debts that arise from drinking are well nigh incalculable, and every fraction of them is paid in the long run by the industrious and sober part of society. To meet the losses that arise from bankruptcy the wholesale merchant must charge higher profits, or be himself a bankrupt; and to meet bad debts, the retail merchant must do the same. It is a delusion to imagine that co-operation avoids this evil. Even if co-operators could produce their goods from the very first beginning of production, they could not escape the consequences of living in society where more than half the wages of the entire productive labour of the country is worse than thrown away. By co-operation men force the enemy to take a longer round-about in order to get at their purses, but that is all.

Let us look a little more closely into the details of this vast affair. It is overwhelming. The entire productive workers of these islands above twenty years of age, do not exceed 4,500,000. This includes all the agricultural and industrial hands of the three kingdoms, and if we give each wages to the amount of forty pounds a year, the whole sum is £180,000,000. This may be fairly taken as the annual aggregate of all the money which reaches the hands of workmen (exclusive of those who produce only what they themselves consume), in return for all that is actually produced as food, clothing, house-room, furniture, and amusement or luxury. How much of it is given back for nothing, and worse than nothing?

By taking a gallon of home-made spirits at 20s., and one of foreign at 22s., with various other data similarly low, a liquor bill is made out for the whole people at a little over £101,000,000.

But a gallon of proof spirit when reduced to the degree of strength sold at 6d. or 7d. a glass gill, is at least a gallon and a quarter. It is really 55 such gills. There are 44 of these in a gallon, and a fourth gives 55. Even at 6d., that is 27s. 6d. for the proof gallon, instead of 20s. Then with brandy, 22s. is ridiculously low. It sells at 1s a gill, when diluted, and that is at least 32s. instead of 22s. a gallon. We have to do in such a matter as this with the actual money paid for drink, and in connection with drinking, as that sum by which we must measure the amount of wages that go for nothing, and worse than nothing, out of the hands of the productive classes in these realms. If, therefore, we allow the enormous sum of twenty millions as paid for liquor by the non-producing classes, we have more than £90,000,000 left as that portion of their earnings given back by the productive workmen for nothing and worse. There need be no more doubt as to this sum than as to the rise and fall of the tide on our shores, and it is *half* of all that our productive men receive in return for substantial produce, with which they part in this monstrous way! How can the land or anything else of real value remain with such men? There is in this the circulation of a vast sum of money, but the half of that circulation is all against the prosperity of those into whose hands it comes as the wages of labour. To the extent of one-half, at least, it takes from them but returns only that which is worse than nothing! Hence, they are brought into that position in which they are unable to procure a place on the earth's surface on which to rest their bodies for the night, and are huddled to the extent often of fifteen together into a single apartment not large enough for two! This is the actual state, not of paupers, for they are much better off, but of truly productive workmen and their families.

If we take the men above twenty years of age, who are in a position to own anything of consequence in the country, they do not amount to 400,000. Even of these a large proportion own very little. If we take off the dependent classes of various sorts, and look to the owners, rulers, and effective workers in the land, the numbers are wonderfully limited. The great proportion of the population are really dependents on something like 5,000,000 of grown men who own, rule, and work the country. It is, therefore, between the 400,000, or less, and the 4,500,000, or more,—comprising together the effective men of the nation in its owning and working divisions,—that our great social problem lies. It is really less than 400,000 against a little more than 4,500,000 men. There is something like the value of £90,000,000 in real produce passing annually from the millions to the thousands, for which only worse than nothing is returned.

It is not, in the nature of things, possible that the millions can even live with such a process as this going on. A small class are growing richer and richer. The land is concentrated in enormous estates and gigantic farms. The people are shut up within areas that are constantly becoming more crowded, and all the dire consequences of poverty and degradation are increasing upon us as a people.

Where lies the remedy? Some say let the people cease drinking, while they refuse them the legal power to put away the traffic in liquor. You may as well cast the appropriate bait into the fish-pond, and tell the fish to leave it alone! To license a liquor shop in a neighbourhood, and send round notice to the people to "abstain" is to be almost infinite in absurdity of conduct. There is but one possible remedy for a great iniquity, and that is to put it down by the ruling power of that society in which it shows itself. The time is yet but very recent when the less than 400,000 had it all their own way. Unless the 4,500,000 are alive to the true state of the case, that time may not prove to have yet quite passed; but so far as the nominal and legal right is concerned, the millions have the ball at their feet and may do as they please with it now. If the thousands, whose wealth it is, can hoodwink the millions whose ruin it is, so that our vast system of liquor license shall continue, and our distilleries go on producing the nation's bane, we need be no prophets to predict our country's decline. But, if the millions who have now the suffrage are worthy of the trust, they will make distillation and liquor-selling a crime punishable with a penalty that will be sufficient to put the grand swindle down. Above £90,000,000 a year will remain in the pockets of working-men, or go to bring into their possession good value for the money. An enormous amount of good grain now worse than wasted, will remain to feed the hungry. An increase of productive power will accrue to the producing classes, and the nation will inevitably rise in that material prosperity which is essential to a manly and noble bearing among any people, and which is in no small degree essential to moral elevation itself.

To one who was present in the House of Commons on the 12th of May last, and who came into contact with members of Parliament about that time, it could not well fail to appear that a wavering state of mind prevailed. Never did men waver in more tremendous circumstances. The Home Secretary told the House that the influence of the licensed victuallers was no longer to be considered there; but he did not tell them that the influence of those whom licensed victuallers had chiefly enriched was following fast in the wake of the influence of publicans. He did not seem to know that the voices of 4,500,000 pro-

ductive workmen must henceforth be heard instead of those of 400,000 who consume, but do not produce; and yet there seemed a dire presentiment of such a change in very many members' minds. It is for the Christian men of the realm to realize that presentiment by their intelligent and manly action in support of those who demand deliverance for the deceived masses of the people. In proportion as they do so will the social prospects of those isles of the ocean brighten, and better days come for our old and well loved land.

J. K.—E.

#### WILLING IN THE DAY OF POWER.

(To the Editor of the *Evangelical Repository*.)

DEAR SIR,—Of all the periodicals I read, none is so longed for as the *Repository*. May its sphere of usefulness ever be widening and extending in all directions!

Will you kindly give me a small space in your Notes and Queries, in next number?

The words of the 3d verse of the 110th Psalm,—“Thy people shall be willing in the day of thy power,” are a perplexity to me, as they are often quoted in conversation, and I often find them also in books adduced in support of the irresistible influence brought to bear on the individual by God the Holy Ghost? Is this at all warranted, or a right interpretation of Scripture? I cannot think so. On reading the Psalm through, I find it to be a prophetic one, relating almost entirely to the Messiah, and yet I cannot understand rightly how these words could apply to him. Nor can I see how they can be quoted in support of the above doctrine, as the persons said to be made willing are called “thy people,”—a name which could not be applied to those who are strangers and aliens from the commonwealth of the spiritual Israel, nor is it so used in Scripture.

Hoping you will favour me with a few words of explanation, and oblige a constant reader,—Yours, very truly, A. S.

Our correspondent has himself hit upon the correct principle of interpretation. The sacred text does not say, “*A people shall be made willing*,” as the passage is often misquoted; but “Thy people,”—that is, those who are already thy people,—shall be willing, or “shall offer themselves voluntarily.” Lest any one should think that we are using too much freedom with the original language, we will give the observations of Gesenius, the Hebrew lexicographer, on the word:—“Nadab, Hithpael,—to impel oneself, to show oneself willing, to offer voluntarily. Specially of soldiers, to volunteer, Judges v. 2, 9. Compare Psalm cx. 3; so of those who volunteered for the sacred military service, 2 Chron. xvii. 16.” The verse, then, to which our attention has been called does not show *how a sinner is made a saint*, but what are the characteristics of a saint or follower of Christ *after he has*

*enlisted under his banner.* Without the expletive "shall be," and when properly pointed, the passage reads as follows:—"Thy people, free-will offerings, in the day of thy power, in the beauties of holiness; thou hast the dew of thy youth from the womb of the morning." That is to say, even as the drops of dew are beautiful, abundant and refreshing in the morning,—poetically regarded as their mother,—so would Christ's people be both numerous and lovely. This prediction was strikingly fulfilled on the day of Pentecost, when Christ's day of power may be said to have commenced, and when his suddenly re-enforced army had all things in common, and gave up themselves and their whole substance as free-will offerings on his altar.

The whole Christian dispensation is the day of Christ's power. Wherever his gospel is preached, the wonder-working rod of his salvation is extended; and it is characteristic of his young, converted, new-born children that they have willing feet and willing hands, because willing hearts. Let any one enter St. Stephen's, and contemplate the present House of Commons during its session, and he will see an illustration of our text. Parties have recently changed sides. This is the Premier's day of power. He is supported and surrounded by a numerous, admiring, and willing people. They vote both measures and supplies as he wishes, freely and enthusiastically, because he is their hero, and because their own wills work in perfect harmony with his. We need not explain the simile. Its application is obvious.

The Syriac version has "This praiseworthy people in the day of thy power." Coverdale thus:—"In the day of thy power shall my people offer the free-will offerings with an holy worship."

We advise our correspondent to try to get a reading of Dr. Adam Clark's commentary on the place. The whole note is learned, convincing, and exhaustive. The reader of it will see how closely Methodist theology and Evangelical Union theology correspond in their philosophical foundation-principles. Indeed, as an aged Independent minister in England said to one of our preachers, "*There are not two ways of it.*" Unless we maintain free-will in man, we can neither explain the Bible, preach the gospel, nor clear the character of God.

We are glad to be able to refer our correspondent to a beautiful metrical version of the 110th Psalm in this very number, from the pen of the Rev. John Guthrie of Glasgow, author of "*Sacred Lyrics*," and which he will observe has been composed entirely in the spirit of the interpretation which we have given.

#### MORAL USES OF DARK THINGS.\*

Our readers will best understand what the contents of this book are, if we give them a brief *vidimus* of them. It consists of 16 Essays or Discourses on what may be considered the drawbacks or

\* *Moral Uses of Dark Things.* By Horace Bushnell, D.D. Author of "*Nature and the Supernatural.*" Strahan & Company, 56 Ludgate Hill. pp. 422.

**dark** things of our world, all of which the author pronounces to be "blessings in disguise," and to have been originally intended to be such by our Creator.

Thus it might seem strange concerning *Night* and *Sleep*, that for so long a time the world was involved in darkness, so favourable to the commission of crime; but during that nocturnal sabbath there is a pause even in the sin of the sinful through physical weariness; the stars appear to preach the greatness of God; and our very dreams teach us our individuality, and the distinction between the body and the soul. *Waste* and *Want*, too, have a dark side; for why should multitudes of men be starving while there are fruits that are never gathered, and fishes in the sea that are never caught? But man, by his struggle for his daily bread is taught industry and charity to his suffering neighbours; while the profusion of animal and vegetable life, shows us that not for us only was the world we live in, made. *Bad Government* is also a difficulty to many. Why should tyrants ever rule, and subjects ever be oppressed? But God did not raise the tyrants to their thrones. Either they reached them by the suffrages of men, or their weakness. And there is no surer way of giving people a practical education in good politics than by letting them taste the miseries of oppression. Liberty is always reached through the narrow gate of previous mis-rule. *Oblivion*, or *Dead History*, has likewise a shady side. We are only beginning to understand how few of the actions of men have been recorded by the pen of history, and how little we know of nations and generations that have preceded us on the surface of the earth. But the God of Providence lets what is good survive in the laws and customs of progressive civilisation. The lives of tyrants and selfish usurpers are not worth knowing; and it is both a proper punishment to the bloated shams who have gone before us, and good for the race, that their memories should perish. Again, why should there be so much *Physical Pain*? Doubtless, in one view, this subject also is dark; but God intended pain to convince us of sin, to show us the seriousness of the dispensation of things under which we are placed, to soften our hard hearts, and to teach us patience even with the irrational creatures which suffer along with us. So, too, of *Physical Danger*, a sense of which attends us from the cradle to the grave. Thereby we are instructed in care for ourselves, spiritual as well as temporal, and learn lessons of personal power and personal courage, besides having in that fear of physical ill a forcible external expression of an outraged conscience. The Law of *Solidarity* next comes in for consideration, which Dr. Bushnell says is a French word that has been Anglicised, to denote the influence of social life upon man. Doubtless this has a dark side; for bigotry in religious belief, and intemperance through national customs, and other rampant evils can be traced to it. And yet it has its bright side also; for bad influences have a tendency to work themselves out by excess, and Solidarity favours the good as well as the evil; as for example when, in civilised lands, the press and religion are liberated by the force of an enlightened people and parliament. *Non-intercourse between Worlds* is sometimes a cause of regret; but it has its moral uses too. The fact imparts an awful importance to this life as the theatre of probation; while many incon-

veniences would attach to the frequent visits of departed spirits. The decision of our law courts would often need to be reversed by their ghostly testimonies; the friendships of life would frequently be embittered; and in the long run, "familiarity would breed contempt." *Winter* is gloomy; but it has its uses too. It is a good time for reflection, and for charity to the poor, tending also by its rigour to foster in man a resolute will, and teach him to prepare for an evil day. *Things Unsightly and Disgustful*, such as deserts and dwarfs, have their moral uses also; for they remind us of the law of retribution; they are often representatives of our crooked nature within; they lead us by contrast, to strive after the beautiful, and help to keep down our fastidiousness and pride. *Plague and Pestilence* rid the world of bad people; impress us with the awfulness of God; remind us of our sins; become national correcters; and teach us the unity of the race,—for the plague spreads from black to white, from poor to rich, and from China to Portugal and Spain. *Insanity*, also, preaches the great law of retribution, being often the result of inebriety, over-eating and over-working; shows us the value of our moral nature by its disfigurement; and warns us that our own frequent moods, tempers, and eccentricities are but stages of advance towards that pitiful goal. *Animal Infestations* likewise, have their moral uses; for even the annoyance given by gnats and venomous insects illustrates to us the ferocity of sin, and its internal efficacy. *Colour*, too, has its uses. That some men are white, some tawny, and others black, only reveals the substratum of true manhood that is below all these various hues; promotes true brotherhood; and corresponds with the impartiality of Christianity, which, beginning with the lowliness of Nazareth, has mounted up to the highest places of society with its leavening power. The *Mutabilities of Life*, also, are instructive. They are sanctifying, and they point us by contrast to that which alone is enduring, the eternally true and good. For Dr. Bushnell thinks that the immortality of the soul is proved chiefly by that *ever-during morality* of which man alone of God's creatures on the earth has the idea and the appreciative sense. The last lecture treats of the *Moral Uses of the Sea*. That element is not a useless waste. It is the highway of nations that brings them all together; while its storms and immensity impress us at once with the power and boundless loving-kindness of the Lord.

Such is an outline of this original and ingenious book. Whatever may be the opinion of the religious world concerning Dr. Bushnell's other volumes, there is hardly a sentence in this one with which the pious and the godly in all denominations will not agree; while its devout demonstrations at once show forth the genius of the author and the glory of his God. We can conceive of a fastidious critic saying that some of the alleged "uses," as, for example, in the case of "Winter" and "Night and Sleep," display more the fancy of Dr. Bushnell than the benevolence of the Deity, in as much as these appointments are necessary and could not have been other than they are. But the Doctor, anticipating that objection, asks, how can it be proved that this scheme of things might not have been constituted without the intervention of Night and Winter, and without pain and disease? True, the world was so created and arranged before man's

fall,—and how then can we see in many of these hardships and rigours a punishment of sin and a means of correction? Our author holds that the Deity made these appointments by anticipation, even as, to quote two of his beautiful illustrations, “a man building a winter-house in July would have winter in view, and a man setting sail to a tropical climate, would have its peculiar diseases in view when he would fill his medicine chest.” We are certain that our more thoughtful readers will thank us for inserting the following extract, in which the Doctor shows that the chief argument for the immortality of man’s soul is to be found in the cognitions and the nobility of his moral nature.

“Let us see, then, from the inventory of man’s gifts, by what furniture and outfit he is equipped for any such transcendent character. First, we have the fact, that certain great moral ideas, which are immutable and eternal, belong inherently to his moral nature itself, and assert their standard authority in it. To be a man is to think them, and not to think them is to be merely an animal; all men do in fact think them exactly alike. And when they bind, they bind us all alike. They are necessary and absolute. They cannot be less or different; rejected they stand, violated they are whole. In their own nature immutable, they assume the right to govern all mind, and whatever mind receives them so far passes out of the mutable.

“Take, for example, the truth-principle, the necessary, everlasting, ideal distinction between the true and the false. It can as little be debated, in a way of opinion, as the idea of space: it is absolute. If now any moral being accept this truth-principle, to live for the truth and by it, he becomes a principled man as regards all truth, in distinction from an unprincipled or non-principled man. He is not settled, of course, in the knowledge of all particular truths. He may err a long time in opinions, or matters of fact, but being in the truth-principle, sworn to seek, and serve, and live, and die for, the truth, he is polarised in that principle, and will settle his vibrations closer and closer, in all his discriminations, determinations, and faiths. Being fixed in the principle of truth-seeking, he is just so far a true man; whereas there are multitudes of men, it may be, holding vastly more true judgments and opinions, and fewer errors than he, who are yet only governed by the market, or the school, or the church, and are really not true men at all, because there is no immutable first principle in them of devotion to the truth’s sake. They are clocks set by all other clocks, and not dials set for the sun.

“Exactly the same thing holds, in exactly the same manner, as respects the absolute, necessary, ideal distinction of right and wrong. And the truly right man is not he that does prevailingly right things, according to the *mos* or common law moral of society, but he that takes the principle of right-doing to follow it implicitly, at any cost, and even when it puts him against society itself. All the repentances, sacrifices, and martyrdoms begin here, at the point of immutable right; but there are thousands of men who will be offended when they are not allowed to be properly righteous, who never took the ordeal of right principle, to stand or fall with it, in their lives. All the right doings in which they please themselves are deferences to custom in the mutable, never to the all-dominating sovereignty of right itself—immutable, everlasting right. This whole side of their moral nature, where its affinities are to prove their sublimity, by conducting them inward, where God’s own immutability rests, is ignored. They are virtuous men as far as the whiffing element of what the world calls virtue makes them so, but the everlastingness of absolute right they know nothing of.

“The same is true as regards the more strictly religious, inborn relations of the soul with God. When it turns itself to God, it is not as when it came to its own moral ideas simply, but it comes to a being other than itself, before and over against itself. It is *being*, trusting itself to *being*, finite being to infinite being in that also to be complemented and, as it were, infinitized with it. Whereupon as God is himself a nature supreme above all force or change by force, it gets the sense of touching bottom in the changeless. No man really believes in God, as in practical trust, in distinction from only believing some propositional matter concerning Him, without having God verified to him as by consciousness—substance in substance—and then he will as certainly be fixed in the sense of his own ever-duringness; which



ever-duringness is not the opinion, reasoned or gotten up, of his own immortality, but the sense, in fact, of being down upon, in, and of the immutable.

"We perceive, in this manner, that the immutable is not as far off from our human nature as we commonly think; that our moral ideas and religious affinities stock us, so to speak, for the attainment, and that just here all our convictions of immortality get their spring. Immortality is nothing but the fact translated of immutable morality. We are so bound up with eternal ideas and God, that we have the fact of immortality by moral impression. Feeding, or prepared to feed, on the eternal and immutable, feeling it stir within us evermore, we need not ask for it, or go after it to fetch it by wise argumentations; we have its certifying touch already felt in our consciousness. Besides, these mutabilities in which our lives are mixed are turning us ever about, and driving us on, and crowding us in, where, in trying to get hold of the changeless, the changeless, in a higher key, gets hold of us. And we so begin to think our immortality as a fact of the understanding, because it is already upon us in power, in moral impressions back of the understanding. What we last and least imagine, the candidacy of our moral nature for the immutable, becomes an awakened sense of it, which sense emerges and takes form in thought or opinion, as a mentally discovered fact of immortality. Hence it is that we so readily believe it as a truth when we make so poor a figure in maintaining it. We reason it from the immateriality of the soul; or from the great powers of mind, so scantily developed in this life; or from our unwillingness to cease and be no more; or from any worst, or best, of fifty other kinds of premise; but the short account of the matter is, that nature is beforehand with us, commanding us, so to speak, into immortality; commanding us, that is, into and by everlasting, absolute, principles, even the same which anchor God's immutability itself; and, what is more, commanding us home to God's own infinite nature, there to be complemented in his ever-during sufficiency. Nature scorns, in this manner, all the speculative arguments, and puts it on us, going directly by both theologians and sceptics, to know our immortality, as we know the face of duty, or of God. What they teach or reason, is a matter of comparatively small consequence, because the fact is already out, asking neither help nor consent from them."—Pp. 387-392.

The following, also, is worthy of quotation, from the lecture on "Oblivion, or Dead History," on account of its bearing on the question of Inspiration:—

"And therefore it is, I conceive, that when God would paint or have painted some highest, grandest miracle of character, setting it forth in a way to have its greatest power of impression, he makes large use of oblivion, brushing out and away all the trivialities and petty cumberings of the story. Let the blank spaces be large enough to give imagination play, and for this let as much be forgotten as can be; and save the few grand strokes that are to be the determining lines of the picture, let the story be so scantily told that we shall often wonder, and sometimes even sigh, that we have so little of it. Only so could a real gospel be written. What we call our gospel is so written, and no such life as that of a Christ could be otherwise given to the world. A full-written, circumstantial biography would be a mortal suffocation of his power. There was no way but to let oblivion compose a good part of the story. And if we cannot imagine oblivion to be inspired, we can perceive it to be one of the grandest of all evidences of inspiration in the writers, that they could not stoop to over-write and muddle their story, by letting their foolish admirations pack it full of detail. How very natural would it have been to write a particular account of the infancy of Jesus, and of the whole thirty years preceding his ministry, telling how he grew, and looked, and acted, and what the people thought of him, calling it perhaps Vol. I. of his biography! How often have we regretted this missing picture, and longed to have had it supplied—with how much real wisdom we can probably see in that foolish Gospel of the Infancy which undertook afterward to supply it! How easily could it have been given by any one of the Evangelists! And yet their whole account of the infancy is made up in a few brief sentences. John, the apostle, had Mary, the mother, with him, we know not how many years, and she told the story over, how tenderly, how many times! He was getting old, too, when he wrote his Gospel, and old men are proverbially garrulous; and yet he says not one word of the infancy, or gives any

faintest allusion to Mary's conversations. No; he has something great to record here, and something which can be fitly honoured only in a few bold strokes of narrative, such as will even make the story idealize itself more vividly than words can describe it. Why should he pile it with cargoes of circumstance, when the world itself could not contain the books, and Christ himself would be written out of his divinity, by an itemizing Gospel that proposes to enhance his record?"—Pp. 92-94.

We trust that our brief notice will whet the appetite of our readers for this instructive and edifying book.

#### THE CHRISTIAN QUARTERLY.\*

OUR readers, we suppose, have the opportunity of seeing elsewhere the leading British magazines of the day, or notices of their contents. But, possibly, it may both interest and benefit them to know a little of the directions in which theological and religious thought is tending in the far west of the United States of America.

This large and respectable quarterly, which has been sent us for notice, is the first of a series, and, we should suppose, is the exponent of the views of men of advanced and liberal, yet not, by any means, of latitudinarian opinions. The names are given on the title page of the editor and of six associate editors, three of whom are presidents of colleges in the United States.

It would appear that the formidable and compact organisations of Popery are beginning to make the numerous sects of Trans-Atlantic Protestants draw more closely together, and seek a common platform of brotherly association on which they may unite, and proclaim to the world their vital and harmonious co-operation, in contrast to the dead uniformity of Rome. That this idea is most prominent at present in the western ecclesiastical world is plain from the fact that no less than five articles in this number of the *Christian Quarterly* bear directly upon these two points—*The united hosts of the Papacy, and how best to meet them*. Indeed, we think that Mr. Moore has erred somewhat in this respect, if it was at all in his power to be in the confidence of his intending contributors; for although each writer states his case well, the reader is apt to get weary of the iteration and re-iteration of the same arguments and illustrations.

All these gentlemen are the stern opponents of stereotyped creeds; and the grand antidote which they recommend to meet Rome's nostrum of infallibility is, that Protestants should drop all reliance on fallible creeds and appeal only to the infallible word of the infallible God. With this line of argument we entirely agree if it be only admitted that every church, and even every individual Christian, must have some creed, or *credo* of his own,—that being the interpretation which he puts upon the Holy Scriptures—an interpretation never final and authoritative, but always liable to the fortunate change of improvement, according as he may see more and more clearly the meaning of the inspired and infallible standards.

We have been a good deal excluded from what are called orthodox

\* *The Christian Quarterly*. No. 1. January, 1869. Cincinnati: B. W. Carroll & Co., Publishers, 116 & 117 West Fourth Street.

circles in Scotland, because, in opposition to the stereotyped creeds of the country, we have declared in favour of universal atonement, conditional election, and the resistibility of the Holy Spirit's operations. It must be refreshing to our ministers and people to find that able men on the other side of the Atlantic write in the following strain on the point of Christian union and brotherly recognition :—

"Why, then, do modern preachers treat so harshly any one who may, not in practice, but merely in theory, get out of the way a little? One believes in abstract operations of the Holy Spirit; another, that repentance precedes faith; another, that instrumental music belongs to the chapter of expediences, (or such like); another, that the title of 'Reverend' is innocent enough, and, lo! the dirty feet of Harpies are upon them, as if they were outlaws against the Kingdom of God. Wherefore? Because the religious pulse is low in these theological constables, whose piety has all left the heart, producing a congestion of head religion, consisting in 'clear views,' critical acumen, sound theory, intolerance of mistakes, however small or however honest, and in denouncing better men than themselves. The gnats are not yet all strained out, nor the camels all swallowed; nor are the 'mint and anise and cummin' all gone; the constant selection of things comparatively indifferent, instead of 'judgment, mercy, and truth,' is still the habit of poor little man.

"Why the world always places the intellect above the affections, the head above the heart, might be a question for the philosopher. In our schools the premiums are given not to the *best*, but to the *smartest* boy. His mind, quick as a steel-trap, triumphs over the other's conscience, sensitive as an angel's. The blunted conscience of the covetous man remains in the Church; the whisky manufacturer and vender take high seats in the synagogue; and half-converted, prayerless souls of the most indifferent grade—if they only hold the doctrines 'we teach'—can sit down at the communion table, while hearts the most subdued, and mellow with the love of God, and that would die for Jesus' sake, are thought to be unworthy, because of some honest head-mistake as to some theory of religion. In the day when God shall bring up the valleys and press down the hills; when he shall make the 'last first and the first last,' and 'turn the world upside down,' the heart will be found above the head, love above knowledge, and a godly life above a sound theory."—pp. 83, 84.

One of our widely-circulated religious periodicals contained, the other month, the striking remark of an influential divine of the present day, (quoted by a contributor in another article) that as the Primitive Church never withdrew from any brother save for the utter denial of Christ, or flagrant immorality, neither should we. The sentiments of our American friends on this point are equally liberal. One of them thus writes :—

"In order to decide these questions, we must let the Scriptures answer. What they say we must say; where they are silent we must be silent also. What, then do they say on the first question? 'He that believeth on the Son hath life.' 'Ye believe in God, believe also in me.' 'These things were written that ye might believe that *Jesus the Christ* is the Son of God, and that believing ye might have life in his name.' 'Believe on the *Lord Jesus Christ*, and thou shalt be saved.' These quotations are sufficient to show that the thing to be believed is that Jesus of Nazareth is the Christ, the Son of the Living God. And any addition to this simple proposition is not only unscriptural, but places the question of Christian union beyond the bounds of possibility. It is not our business to ask any one his opinion in reference to this or that difficult theological question. We have nothing to do with his opinions, philosophies, or views in reference to any or all of the dogmas that have so long distracted and divided the Christian world; but we must simply say to him, in the language of the New Testament, 'If thou believest with all thine heart thou mayest.' Hence, we conclude that the faith of the Gospel is not *doctrinal*, but *personal*; not belief in a *dogma*, but in a divine and glorious *person*, 'who is able to save to the uttermost all who come to God by him.' This faith is sufficiently exacting to protect the Church from imposition, while at the same time it makes membership possible to every creature. This makes **CHRIST** the

door into the Church, and whoever comes in any other way, 'the same is a thief and a robber.'

"It is easy enough to declare that the man who does not hold the orthodox view of 'original sin,' 'total depravity,' 'election and reprobation,' etc., is not evangelical, and must, therefore, be excluded from the councils of those who regard themselves as special guardians of the faith; but whoever tells us that he believes with all his heart that Jesus is the Christ, the Son of the Living God, and does what that Christ commands, we will fellowship, and bid him God-speed as a brother Christian, though all sectarian bigots from the Pope of Rome, down to the smallest close communionist in the land, should denounce us as heretics, or turn away from us as 'publicans and sinners.'"—pp. 107, 108.

There is also a capital article on "Modern Preachers and Preaching," from which we are tempted to make the following extract, chiefly for the sake of young aspirants after the Christian ministry:—

"No young man should enter upon the work of the ministry who does not feel compelled to do so by an irresistible conviction of duty. He should feel as Paul did 'Woe be to me if I preach not the Gospel.' A young man approached an old preacher once and said to him, 'I have been thinking of giving myself to the work of the ministry; would you advise me to do it?' The old man answered, '*Not if you can help it.*' This cracks the shell and exposes the kernel of the whole matter. If a young man can keep from entering the ministry, he had better not enter. We mean by this that if he can keep from it without violating his most decided and earnest convictions of duty, he had better not begin a work in which he is almost sure to fail. And when we use the word fail, we do not mean that he will not be able to do anything, but that he will fail in the true measure of the great work to which he has given himself.

"Earnest convictions are essential to any work that requires labour and struggle. It was this that made Napoleon the First the unconquerable hero that he was. He believed that he had a mission, that he was the 'man of destiny,' and that nothing could successfully resist him in his efforts to carry out his plans. So of all the successful men who have ever lived. They have been men of intense earnest convictions, and have gone forward in their work with a zeal and energy which knew no defeat. Shall we ignore all the facts of history in the selection of men to proclaim the Gospel of the grace of God? Shall we be satisfied with the non-committal utterances of candidates for the ministry, who express no deeper conviction of duty than is manifest in the shilly-shally, namby-pamby, lackadaisical style in which they speak of the great work upon which they propose to enter? We must get away from this timid irresolution; this 'masterly inactivity;' this doubting hesitancy; this form of godliness without the power. Young men who bear the standard of the Cross to the nations must feel that the highest obligations of life, time, and eternity impel them to the work. They must feel that the work cannot be done unless they do it, and that they cannot fail in what is proposed, for the 'everlasting arms' will be around them protecting them from all danger; while their ever-blessed and exalted leader will conduct them to glorious and certain victory."—p. 6.

There is also a good article on "The Fellowship," or "The Partnership," as the writer would rather render the term. He thinks that its meaning should be extended beyond the contributions for the poor at the Lord's Supper, to the whole circle of Christian operations. He works out very well the idea that the Christian Church is like a commercial firm, of which every new member becomes an additional partner, and into which he brings the capital, not only of his money, but of all his influence and gifts, whatever they may be. He also pleads earnestly for the more general employment of woman in labours of Christian usefulness, such as she was without doubt called upon to undertake in the Primitive Church.

Altogether we have been much pleased with this American Quarterly, and shall be happy to find it again laid upon our table.

## BOOKS.

*Essays, Sketches, and Poems.* By Andrew Wallace. London: Elliot Stock, Paternoster Row. Glasgow: Thomas Adamson, 165 Cowcaddens Street. 1869. pp. 200.

THE author of this beautiful volume has been brought up in connection with the Evangelical Union, and therefore, by its members, this, his maiden production, should be regarded with interest and satisfaction. Nor will its perusal disappoint their expectations, nor prove unworthy of our esteemed brother's moral and religious training.

Mr. Wallace writes with so much ease and classical correctness, that one unacquainted with his personal history would suppose that he had enjoyed the advantage of a University education. The essays are of a miscellaneous character; but that very fact makes the volume all the more attractive. Some of the pieces are grave, others are gay. Now we have fiction, and anon we have fact. Now a creditable poetical specimen makes us almost think of Pollok or Kirk White; and immediately we are confronted with the prosaic reality of Total Abstinence and the Permissive Bill. But what is best of all, the personal piety of the author comes out in a sweet and impressive paper entitled "Union with Jesus," being "an address to Sabbath school teachers." This we would earnestly recommend all Sabbath school teachers within the reach of our influence to read and digest.

"The Old Apothecary Hall" is, we think, the best of the tales. Its scene seems to have been laid in Glasgow. It forms an admirable comment on the text with which the story closes,—*"Choose you this day whom you will serve,"* and shows how young men even in this life, reap either life or corruption, according as they sow to the Spirit, or the flesh. We wish that we had room to quote from the piece entitled "Centre and Circumference." In it the author most ingeniously works out the interesting figure, that as the centre of a revolving wheel is comparatively at rest, while the spokes can hardly be seen by reason of their swiftness, so they in science, commerce, and religion, who have mastered first principles, have far more rest and peace than those who only know mere superficial details. Mr. Wallace, we believe, once filled a responsible situation in connection with one of our railways; and hence he speaks in "Life on the Railway" with all the authority of practical and experimental acquaintance with the subject—tracing railway-life from the strange rudeness of the navy's bothy to the clock-work decorum of completed daily management.

Two smoothly-flowing poems entitled "To my departed mother," and "On the death of my grandfather" are as creditable to Mr. Wallace's heart as to his head. And we hope that we do not unduly intrude into the region of private life when we venture to hint, as we close this notice, that those who procure this volume for themselves, will help the self-denying author in a most exemplary career of beautiful fraternal affection.

*Treatises on Light, Colour, Electricity, and Magnetism.* By Johann Ferdinand Jencken, M.D. Translated and Prefaced by Historical and Critical Essays by Henry D. Jencken, Barrister at Law, &c. London: Trübner & Co., 66 Paternoster Row. 1869. Vol. I.

MR. JENCKEN has devoted himself with truly pious affection to the work of translating his father's scientific works from the German language, of prefacing each separate disquisition with an elaborate historical introduction, and, in a word, of placing them before the British public in fitting dress. He seems to have done his part well. The perusal of such a book has a most refreshing and elevating influence on the minds of those who, wearied and worried with the tear and wear of every-day life, have no leisure, even if they had the taste, for deep scientific research. But here is a book that *throws light on light*, and a great many other things. The great majority of people go up and down in the earth, enjoying the sun's radiations, and *thinking* little how and why they reach us, and bless us; what they are, and whence they are produced. But we are here informed that the nature and origin of light have all along been a puzzle to philosophers. If Newton was right about gravitation; he was wrong about light. He favoured the *emission* theory, which is now exploded; while the *undulatory* theory of Huyghen's comes nearer the truth. While we attended Glasgow University, Sir William Thomson seemed to favour the *meteoric* theory,—that is, that the heat or fire of the sun was kept up by the constant impinging of numberless small bodies upon his surface. We are surprised that Mr. Jencken has said nothing of our *Glasgow Newton*; for we are aware that he has written treatises on light and heat which the *savans* of the day esteem highly. But Dr. Jencken's theory seems to have been that light is simply an ether everywhere diffused, which is sucked into the sun from "cosmic and pan-cosmic orbs," and then sent outwards again towards this earth and the other planets with immense force in obedience to the law of polaric propulsion. This ether is *not light, or a luminous medium, until it comes into contact with the telluric atmosphere*; and in truth it seems to be the instrumental cause of all organic life whatever. We intend to look into the treatises on electricity and magnetism when we have time; and certainly the first volume has whetted our appetite for its successors.

One short paragraph we quote from Mr. Jencken's preface, because it serves to show how solemn a subject the whole question opens up, and that we, indeed, stand here, in life's pilgrimage, on the confines of immense and awful mysteries:—

"Life, organic life, is likewise on this boundary line. Wonderful the ephemeral, transitory character of all forms of life, of our manifold flora and fauna. The number of organic beings transcends calculation, and billions upon billions of animals are born and pass away, we know not whither. The human race furnishes above from three to four thousand millions of souls each century, which pass onward into a further developed state. What a world these ether spheres must be to have space to hold these beings, to continue the forms of life—for nought is lost in God's creation. The indestructibility of the material which Faraday pointed to, warns us of the ever-continuing presence

of the once created. That the ether state is the permanent ruling condition of the created, a glance at our starred heavens teaches, without seeking for further evidence. The ratio of the diameter of solar bodies, and their distance from one another—the inter-stellar space—points to a law, if we could but decipher it, that would disclose one of the great mysteries which surround us—the mystery of the almost boundless inter-stellar ether filled space."

The volume is appropriately dedicated to Mrs. Mary Hennings, the tried friend of Jencken, the elder. This lady has translated from the German the treatise on electricity and magnetism.

*Poems.* By Isabella Stuart. London: James Nisbet & Co., Berners Street, 1869. pp. 160.

WE sometimes wish that lady authoresses would tell us a little more about themselves on the title pages of their books, than their mere name can communicate; for the mere name, in many instances, is little more than tantalising anonymousness. Where does Miss Stuart live,—if indeed her second name be not a husband's? Is she young or old,—as fair as Mary Stuart of Scotland, or as plump as Isabella, who lately was of Spain? The knowledge of a few interesting particulars like these might disarm hostile criticism, or at least blunt the shafts of the editorial *sagittarius*.

But, in truth, this lady lyrist has no reason to fear the verdict of our *tripos*; for, as an eminent living *litterateur* has said of an influential clergyman, now deceased, she "has tact and talent bordering on genius,"—if, indeed, that weird light does not shine forth from her expressive eye. Our authoress has a pensive and refined mind. She delights in the beauties of nature; and some of her odes on the approach of spring, bespeak the spirit of the true poet. We liked, best of all, her pieces on "First words and last words,"—the "Babe that died at its Baptism,"—"Silence,"—An "Ocean Waif,"—and "Beneath the Trees," in which last she beautifully asks the trees that often sigh over her head, in the avenue leading up to her house, if they will miss her when she is dead and gone. Here and there she reaches great felicity of expression, as when she says,

"And death the last of all our foes,  
Steals on in silence dread;  
His feet are shod with soundless shoes  
And echoless his tread."

And again, of the sailor's corpse which the ship passed, floating on the water, she sings,—

"Yet oft, I ween, on midnight bed,  
'Mid slumbers deep and warm,  
We've seen again that damp, dark head  
Tost on that wave-tost arm."

The poem on "Unto us a child is born," shows that the authoress is a true Christian, and loves the Gospel. We wish her God-speed in her literary career.

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# THE EVANGELICAL REPOSITORY.

## FOURTH SERIES.

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No. XIV.—DECEMBER, 1869.

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### THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 3.

THE storm that had gathered over Mr. Morison's head, at the time of his ordination in Kilmarnock, with the account of which our narrative ended in last article, was not the precursor of immediate sunshine and peace, but grew into a hurricane of portentous and prodigious power, which soon burst with unrestrained fury upon the young and zealous minister of the gospel. But let us not be discouraged as we look back upon these days of trial and difficulty. The suspicious-looking clouds were "big with mercy," and really "broke in blessing," not only on his head, but on the heads and hearts of thousands besides.

On the sabbath after the ordination, the Rev. Robert Morison, of Bathgate, preached in the forenoon, in Clerk's Lane Church, and introduced his son with much fatherly affection and earnestness of manner to his new congregation. The young minister preached with great power and "demonstration of the Spirit" in the afternoon, on the text, "Behold the Lamb of God which taketh away the sins of the world." He had promised to the Presbytery during the week, that he would keep within due bounds, and avoid modes of expression which had seemed to some of them to be extravagant and inaccurate; but on the Lord's day, in the Lord's house, and facing the people to whom the Lord had sent him, as well as the immense audience which had crowded to hear him, he seemed to be saying within his own heart, like the apostle Peter, "I will obey God, rather than man." Precise courtiers, indeed, may bind down a queen and get her to promise that she will not transgress the rules of etiquette by too marked a demonstration of affection, when she receives her son at the pier or the palace, on his return from



distant and dangerous wanderings; but who would blame her if, forgetting all her engagements, she should rush forward, at the first sight of the prince-errant, and falling on his neck, smother him with warm maternal kisses? Benighted Inquisitors might make a Galileo swear to maintain silence about the great discovery he had made; but who, to-day, counts it a sin that, his engagement notwithstanding, he exclaimed "For all that, the world moves!" Nor need it be matter of astonishment that, in this his first sermon as minister of Clerk's Lane congregation, this Scottish Samson burst the withes with which the Delilah of Divinity had bound him, and proclaimed the atonement of Calvary's bleeding Lamb to "every sinner, without distinction and without exception."

Perhaps, indeed, we do Mr. Morison injustice when we take for granted, that either in his first or subsequent discourses, he violated the pledge which he had given to the Presbytery on the day of his ordination. It will be remembered that he had then simply come under a promise to be careful about his manner of expressing himself, and chiefly with respect to the errors of universal pardon which some of his interrogators had erroneously thought him to teach. At the very same time, he had distinctly declared that "he could preach, and would preach no other doctrines than those which were taught in the tract," since he believed them to be the very truth of God. Therefore, in preaching as he did, he doubtless felt that he was acting in perfect good faith with his co-presbyters; and in fact, in his subsequent trial, he distinctly informed his judges that he had sacredly kept this promise. It is probable, however, that they hoped that he would calm down and dwell on the less evangelical portions of the word of God; but how could a man be expected to do so, whose whole soul was on fire with the recently-discovered good news of salvation, and who was saying to himself every hour with the apostle "Woe is unto me, if I preach not the gospel!" Although we have no reliable outline preserved of his first discourse as an ordained minister, we can readily understand how he would preach, both as to matter and manner, on the exciting occasion. We think we hear him exclaim with the peculiar piercing voice of these former days: "You see, O my hearers, it is not said that the Lamb of God took away the sins of the *elect* world. No. The expression is "the world," or as the apostle John explains it in his first epistle, "the whole world." Jesus took or bore away the sins of the whole world on the cross by being made a propitiation for them; and he takes away the sins of each individual who believes the gospel, in the sense of forgiving them from day to day, as the stream of time runs on. O then believe upon him, my fellow sinners, or as the text says, *behold him*.

Yes, faith is just beholding. What seeing is to the bodily eye, believing is to the mental eye—a simple act, an easy act. O then, as the children of Israel in the wilderness beheld the brazen serpent and lived, so now look to the crucified Lamb of God and live spiritually. Believe that he bore away all your sins in his atonement on the tree, and he will even now bear away the burden from your soul.”

It will not be matter of surprise, to those who know the pulpit power of the founder of our denomination, and who also consider the momentous importance of the scripture doctrines which he thus publicly brought under discussion, that from this very first Sabbath of his ministerial labours, Clerk's Lane Church became literally crowded to the door, and remained so till the close of his pastoral labours in Kilmarnock, and indeed till the large congregation which he had drawn together, removed to a new and better situated place of meeting. As we have already stated, the congregation had been sadly reduced under Mr. Wilson's unsuccessful ministry; and even although it had been unexpectedly re-inforced shortly before the period of which we speak, by the accession of a considerable body of malcontents from a sister church in the town,<sup>1</sup> the building could not be called more than half-filled at the time of Mr. Morison's ordination. But after that event took place, a great and immediate change was manifest. The excitement caused by the rumour of his difficult ordination and forsaken ordination dinner, his tract, his new views on the atonement, and strange way of putting things, as well as of his powerful manner of speaking, brought a great crowd of hearers at once both from the populous town in which his lot had been cast, and the surrounding district. Fifty years before, the graphic and sarcastic pen of Robert Burns, had made the world familiar with the fondness of Ayrshire artizans and rustics for theological discussions in connection with the case of M'Gill of Ayr; but a fresh, and, in some respects, a healthier proof of the same liking, was given in the case of our hero in Kilmarnock. Besides, on reviewing the political history of the place for several years previous, it would appear as if the public mind had been sharpened for theological discussion, and prepared for a

<sup>1</sup>An unusual event had happened in this “Gallows-knowe meeting-house.” Several scores of people, finding themselves in a minority, as to the election of a minister, and not being satisfied with the new man after they had given him a trial, suddenly and simultaneously demanded lines of disjunction. The minister seeing the secession inevitable, determined good-naturedly, to bear it with equanimity. “What will I do, sir,” said the session-clerk “with all these elders and communicants that are leaving you!” “O, just write out certificates for them one by one.” “But then I want awa' mysel’. Wha'll write mine?” “I'll do that, Robert, myself, when you've got through the lot,” was the self-possessed reply.

world-wide gospel. First of all, the agitations about the Reform Bill had given occasion for many a keen debate. Then the Voluntary Controversy had whetted both the temper and the tongue of many a local Hampden. And lastly, the Chartist movement, revealing as it did, popular dissatisfaction with legislative inconsistencies, had pre-disposed multitudes of the working classes to see similar inequalities in the national creed, and to welcome as a friendly innovator and Liberator, any divine who would reform religion, and sweep away the appearance of partiality and the "respect of persons" from the decrees of God.

Clerk's Lane, or, as it used to be called in those days, "Clerk's Close," was quite a narrow lane which ran off the square at the cross. It was so named, because, long before, the Town Clerk had lived there; but more recently the Anti-burgher meeting-house and manse had been built at its farther end. The authorities of the town have now turned the lane into a respectably wide street, so that any one standing at Sir James Shaw's monument, can get a good view of the famous church that used to be quite hidden by the houses before. The worthy magistrates, by this piece of town improvement, have, perhaps unwittingly, practically illustrated the religious or theological history of the day; for their act has seemed to say that, "Whereas the narrow lane was good enough for the days of limited grace, now that the proceedings which immortalised that very locality have ended in the proclamation of a free gospel over the length and breadth of the land, it would not do to keep the close so strait, and that therefore it should be widened, so as to correspond with that widened and more generous theology."

Well, it was quite an entertainment to see the stream of people that poured into Clerk's Lane when the bells began to ring at a quarter to 11 a.m., or a quarter to 2 p.m., on the Lord's day, after James Morison began his ministry in Kilmarnock. If any of our readers had gone to visit friends who lived in the narrow passage, they would, if unacquainted with the events of the day, have concluded that the crowd was a congregation dispersing, rather than collecting. Up that entry the multitude advanced steadily and unceasingly for a whole quarter of an hour, till about a thousand hearers were crammed into the square old-fashioned building. Kilmarnock, the agricultural capital of Ayrshire, contained even in these days a population of 20,000 inhabitants; and not only did its thoughtful and curious artizans help to swell the numbers of this eager assembly, but all the villages and towns around contributed their respective quotas of worshippers. Stewarton, Kilmaurs, Dundonald, Galston, New Milns, and Darvel, with many other

places more remote, were every Sabbath represented there. As the winter advanced and the affections of the people began to be fairly centred around the young preacher, carts and waggons were brought into requisition, and it was no uncommon thing to see as many as fifty people coming into the town from Galston, and a score or more from "Loudon's bonnie woods and braes," higher up the valley. Farmers even came as far as from Loudon hill itself, and the scene of the battle of Drumclog, with as much earnestness and determination stamped upon their countenances as if they were about to follow the blue banner once more which their forefathers had unfurled on these very uplands of Ayrshire,—only that the nineteenth-century-inscription was to be, "For Christ's free gospel and salvation,—the blood-bought birthright of every man."

Such weekly gatherings from far and near could not come together without attracting the attention of the whole district. The people on the road-side and in the streets used to look curiously at the cavalcades as they passed. Their devout aspect was itself a sermon, and induced many to join the growing band; for they wisely judged that "surely a blessing was to be got at that kirk, let folk speak as they pleased, or so many decent and earnest people would not take the trouble to go so far Sabbath after Sabbath." But "every one to his trade." A man in the outskirts of Kilmarnock, who had dipped a little into Phrenology, and thought himself no mean disciple of Gall and Spurzheim, was not so much impressed with the gravity of the people's faces as with the height of their brows. "They were na' weak-minded or senseless folk that were followin' after that man. Veneration was high, and Causality was weel-developed in the maist o' them, and for his pairt, he would just gang doon and hear for himsel'!"

All that went to hear were at once arrested and impressed; while many of them were carried captive, not only by the eloquence of the speaker, but the saving grace of his Divine Master. Mr. Morison, in these days, as we have already remarked, had a clear ringing voice, and, as he preached without notes, and generally without having written his discourses, (although his train of thought was always conscientiously prepared), every now and then he rose to the height of genuine eloquence,—the extemporaneous inspiration of the circumstances in which he found himself to be placed, and of the momentous thoughts with which his own soul was constantly on fire. No one could hear him without feeling in his heart, more or less, "the power of the world to come." Many years after this, Mr. Thomas Brown, now editor of the "Newcastle Chronicle," remarked to the writer of this article, at the close of one of Mr. J. B.

Gough's most entrancing addresses in the City Hall, of Glasgow, "But of all the orators I ever heard, religious, philanthropic, or political, there never was one who could thrill my soul with deep spiritual awe like James Morison, in his first days at Kil-marnock." Another hearer (Councillor Lamberton, of Glasgow,) who received his first religious impressions at the same time, has described to us the subdued murmur that ran over the audience when, on one occasion, the rapt speaker closed one of his extemporaneous bursts by saying, "If I could not find out in the Word of God that Jesus made an atonement for all, and therefore for me, I would burn my Bible and die in despair!"

The chapel became so crowded that it was with great difficulty that the preacher could make his way on a sabbath morning through the dense mass that thronged the door-way and the stairs that led up to the pulpit. As he had to walk in the open air from the session house to the church, he always appeared with his hat in his hand, advancing slowly through the crowd that opened to let him ascend. Depositing his hat below his seat in the sacred rostrum, he was in the habit of engaging for a little in secret prayer. By the time that he rises to give out the psalm, our phrenological friend, possibly perched in the "cock-loft" in the gallery, has had time to conclude that, "There's something in that head any way. Veneration's high, and Causality's developed wi' a vengeance! There's just enough o' the Love o' Approbation to keep him up; and he has as much Combativeness as will help him to fecht the Presbytery man by man. There's nae wonder that a man has made sic a stir wi' a head like that. Whatever he may prove about *Theology*, he proves that *Phrenology's* richt—and no mistake."

Mr. Morison used to read the psalm or paraphrase with great effect in these days; and they who hear him give out the hymn yet when his throat-infirmity is not at its worst, can easily understand how emphatic the elocution of his youth must have been. We read lately a notice of him in a Dunfermline newspaper, issued about the time we are treating of, the writer of which remarked that it could be seen that he was a man of power from the way in which he gave out the 41st paraphrase, beginning "As when the Hebrew Prophet raised." Well, let us suppose that he has given out that rich evangelical composition, (which, candidly speaking, fully justifies the doctrines with which his name has been associated; for it cannot be sung consistently on the hypothesis of any other theology), how full and hearty was the burst of praise that immediately succeeded! Who can sing like those who have newly found the pearl of great price? How tame are all "Italian trills" compared with the jubilee chants of the "blessed people, the joyful sound that know!"

While we do not despise the adjuncts of good music and full choral harmony, these are mightily enriched by "the melody of joy and health," that is made by truly regenerated souls, and the presence of which is certified by the shining countenance, the closed eye, or, it may be, the silently trickling tear. We remember well that the first time we ever preached in Clerk's Lane Church, we gave out the paraphrase in which these lines occur,

"His gracious hand shall wipe the tears  
From every weeping eye;  
And pains, and groans, and griefs, and fears,  
And death itself shall die."

The tune sung was St. Marnock's—appropriate to the town, as well as to the hymn; for the *cell of St. Marnock*, in old Roman Catholic times, was the origin at once of the place and of its name. We had never heard the tune before; and as the fine swell rose at the repeat in the third line, we said to ourselves in the pulpit, "that happy singing shows that, even in this world, the gentle hand of the bleeding Lamb wipes away all tears from the eyes." After all, there is no organ like the clear voice of a converted soul.

But while the people are singing, let us take a look at them. See how densely they are packed together! The passages both above and below are invisible; for the elders of the church, to meet the extraordinary demand for sittings, have provided boards that are dexterously placed across the aisles, as soon as the pews are filled, so that every inch of room within the building is thus occupied. If you are acquainted with the families, you will see that in the throng husbands and wives have been separated from one another and their children; but they put up with the temporary divorce patiently for the greater love which they bear to the Heavenly Bridegroom. What would come of that mother with the baby in her arms, if it should begin to cry? for how can she get out with it, tightly wedged in as she is by the crowd?—and she has already begun to notice, to her dismay, that the seats are all down in the passages, rendering egress apparently impossible. Be not afraid, good woman, for the very crowd which so excites the people and the preacher, causes all the babies to sleep; and even although your child should make a noise, so much of the love of Christ has been shed abroad in the hearts of the congregation that they will all sympathise with you; and the young minister himself will neither look nor speak angrily, for even the crying children seem only to remind him of the babe of Bethlehem, and he will speak on apparently well-pleased and content through quite a Babel of infantine interruption.

But now Mr. Morison has risen to pray. In these days there was as much power and unction in his prayers as in his sermons. They revealed an intimacy of communion between God and the speaker's soul. Then the way in which he addressed the Divine Being was novel and striking. People had been accustomed to hear the Deity invoked as the most High and the most Holy,—as the Omnipresent, the Omniscient, and the Omnipotent,—and without doubt such representations of his glorious perfections were calculated to evoke the reverential adorations of the worshippers. But Mr. Morison preferred to address God rather as the Father of men and of the Lord Jesus Christ. "O Father!" "O Heavenly Father!" and "O dear Heavenly Father!" were the most common modes of invocation which he employed, both in the exordium and throughout the separate petitions of prayer. And besides, it impressed those much who had not been accustomed to such forms of expression, to hear a minister thank God for those present who had passed from death to life, and pray that "disquieted souls might this very day enter into rest and have peace with God through the Lord Jesus Christ."

Some of the discourses which Mr. Morison preached during this first half-year of his pastorate, are still distinctly remembered for their power, and usefulness. He seems sometimes to have preached in the evening; for a lady once told us that, not being able to gain admission for the throng, she stood outside and heard him preach one night soon after his settlement on the text, "If any man love not the Lord Jesus Christ, Anathema Maranatha." It was a very awakening sermon, and was eminently calculated to make sinners tremble that were at ease in Zion. The crowd filled the court in front of the chapel back to the gates; and so distinct were the intonations of the speaker's voice, that those without could hear as well as those within, and seemed to be over-awed in the gathering darkness of the autumnal evening. Mr. Morison seems to have thought it proper to preach such arousing sermons frequently at that time, for the purpose of "breaking up the fallow-ground" and preparing it for the seed of the gospel. Another favourite sermon with him about the same period, was one on the text, "Thou art not far from the kingdom of God." (Mark xii. 24.)

The Rev. A. M. Wilson, of Carlisle, when editor of the "Christian Times," described in an interesting paper on his own religious experience, how, when disquieted in his mind about his acceptance with God, he had been invited by a friend to go and hear Mr. Morison shortly after his ordination in Kilmarnock. He had been discouraged by a deep sense of his unworthiness to sit at the table of the Lord, and had been per-

plexed by a message which the Doctor of Divinity had sent him, whose ministrations he attended regularly, to the effect that, "that very sense of unworthiness was a sign of grace, and should cheer him rather than otherwise." His friend informed Mr. Wilson that the new minister was blamed for saying that "we had only to believe." "That's the very thing for me," said our anxious inquirer to himself; "for I have been long trying works and have failed." The very next sabbath found him seated in Clerk's Lane Meeting-house—the first time he had ever condescended to worship in a Dissenting Church. The text was that just mentioned, "Thou art not far from the kingdom of God;" and the tendency of the discourse was only to confirm to absolute certainty the hearer's previous conviction that he never had been a Christian at all. With his characteristic decision of character, Mr. Wilson went straight to the preacher at the close of the service, and revealed to him his troubled state of mind. Thereupon a most interesting conversation followed. "You think that you would be all right if you had a certain amount of emotion and experience"? "Yes." "And you are looking into your own heart to see if there is a sufficient amount there?" "Yes." "Well, you are all wrong. You should not look in upon your sinful self, but out upon the Crucified One; and the contemplation of his love without will put you right within. Believe really that 'he loved you and gave himself for you,' and never mind your heart. It will burn, and bask, and brighten, under the sunshine of that love without your anxious endeavours, if you only accept as true the gospel declaration, and continue in the contemplation of it." Such was the chief line of expostulation and illustration used. The effect upon the inquirer was instantaneous. Like the bitten Israelites he looked and lived. He went home, as he says, "not knowing whether his head or feet were uppermost," so filled was he to overflowing with the joy of salvation; and ever since that time he has not only remained steadfast in the faith and love of Christ, but has proved, ultimately, one of the most useful ministers of the Evangelical Union.

This discourse "Not far from the kingdom of God," was deemed so valuable, and so eminently calculated to be useful, that its publication was forthwith eagerly demanded. It was published in Kilmarnock under the title of "Not quite a Christian;" and, next to the important pamphlet referred to in our last article, on "What shall I do to be saved"? had a larger circulation than all the tractates issued by Mr. Morison during his Kilmarnock ministry. Indeed, we are not certain that its sale did not exceed that of its perhaps more storied predecessor. We have lying before us, while we write, eight



editions of this little book, (embracing twenty-seven thousand copies), four of which were issued in 1841, three in Kilmarnock and one in Edinburgh. We will here give an abstract of its contents, for thus only will those who are following our narrative be able to enter into the spirit of these times :—

After quoting his text, Mr. Morison asks his reader if he is “safe in the New Testament kingdom of God.” Supposing that he receives the reply, “I do not know, and it is impossible to tell,” he strikingly asks :

“Is it difficult for you to know whether you are an Englishman or a Frenchman, the subject of King Philip or of Queen Victoria? Is it puzzling and perplexing to you to decide, at 12 o'clock noon, whether it be indeed mid-day or midnight? No more difficulty should there be, O dear Reader, in determining whether you be in ‘marvellous light,’ or in ‘gross darkness’; on the way to heaven, or the road to hell; a member of the ‘household of faith,’ or a member of the family of Satan; *within* the kingdom of God, or *without* it. O then, what think you of yourself? Are you on the right or the wrong side of salvation? What say you to your own case?”

He then proceeds to notice six several points of experience which a man may have, and yet not be a Christian: (1) “*You may have much knowledge about the gospel, and yet fall short of being a Christian.*” (2) “*You may possibly have good gifts in conducting spiritual exercises, and yet fall short of being a Christian.*” (3) “*I would go further and remark that you may possibly have great pleasure in religious duties, and yet after all fall short of being a Christian.*” (4) “*I would remark again, O dear Reader, that you may have deep convictions of sin, and yet fall short of being a Christian.*” (5) “*I would go on to say more; you may be decidedly and habitually serious, and known to be such, and yet fall short of being a Christian.*” “*And (6) once more, O dear Reader, let me say to you,—you may even feel great peace, and joy, and love to God, and yet after all turn out to be no Christian.*” Perhaps some of our readers may not see the sense in which the author used this last proposition. The following quotation will both make this plain and serve as an instance of the anecdotal style in which he indulged in these early days :—

“Religious affections are a great part of ‘the new creature;’ but ‘the new creature’ may possibly be wanting, when there are religious affections. Do you doubt this? I will tell you of instances. Once, upon a morning, a person came into my room in great distress of mind. I had never seen her before; she had come from a distance of about twenty miles. On entering into conversation with her, I found that about five months before, she had undergone a great change, and felt unspeakable peace and joy. ‘I also felt that I hated sin,’ said she, ‘and I loved God more than tongue can tell. I could have given him a hundred hearts had I had them. I could have done anything to promote his glory; I could have died without a grudge. But, O Sir, about a month ago this all left me. I am all in darkness. I have no peace now; no joy now; and though I could not indulge in sin, I can feel no love to God, I am dreadfully afraid of him.’ She was indeed in despair. I asked her what it was that gave her peace originally. She replied

that she had heard a sermon on the pardon of sin, and it was strongly *borne in upon her mind*, that her sins were all forgiven; but now she thought otherwise. I inquired if she at that time had any good ground for supposing that her sins had been all forgiven—‘did you think so, because of any statement in the Bible?’ ‘No sir,’ she replied, ‘it was just strongly *borne in upon my mind* that it was the case, and I believed it.’ ‘Ah! then,’ I rejoined, ‘you have been believing a mere impression of your mind, and not the record which God hath given of his Son; your ground of hope was your own *impression*, and not *God’s truth*; and, consequently, with a change in your impressions, you feel a total change in your prospects and state of heart.’ I went on to explain to her that no person is entitled to have peace and hope, who cannot derive it directly from the word of God. I turned her eye out to *Jesus*—as revealed in the Bible; instead of allowing it to pore in on her own heart—where God has made no revelation of mercy; and she again got peace, joy and love in believing, and said, ‘Ah! now, sir, I see my error. I must always look out and never in; and as the *truth without* is the ground of my hope, my hope never can change as long as I keep the truth in view, for it is unchangeable.’ ‘True,’ said I, ‘if you now feel peace, and joy, and love, because you see something in the Bible calculated to produce these feelings, *keep contemplating that something in the Bible, and the same feelings will be as lasting as the Bible itself.*’”

Under the second head, and while showing how there may be *gifts without graces*, he spoke out very plainly about unconverted ministers:

“I know of a minister who draws every sabbath-day many hundreds of admiring hearers to hang upon his lips, but who, as long as I knew him, was the first member of a card-playing club, which met regularly in a public hotel. . . . I know a minister of unblemished moral character, who, not long ago, told his people, that for more than twenty-seven years he had preached to them in unbelief. You perceive, then, that it is possible to have a good gift of preaching, and yet after all fall short of being a Christian.”

There was another sermon which was preached in November, 1840, and published about the beginning of 1841, to which reference must be made here, if we would be methodical in our narrative; for it was more than once referred to in the protracted debates that arose on Mr. Morison’s case in the Presbytery and Synod, during the spring and summer of the latter year. He gave out 1 John ii. 2, one afternoon, as his text, “And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” His hearers expected him to go on to the extent of the atonement, their favourite theme; but he lingered all that day and during successive sabbaths *on the nature of the atonement*,—in truth, the more important topic of the two; for our views of the extent of the reference of Christ’s sacrifice must be determined by our antecedent views of its nature. He showed, deliberately, *what the atonement was not*, before proceeding to show *what it was*—the simple but striking plan which he usually adopted in these early days, and which certainly tended to quicken the attention of his hearers and concentrate it on the positive side of the question, when, at length, after long delay, it came. The substance of these successive discourses was immediately committed to the press, and was published as a pamphlet of 50 pages; and as this is still considered to have been one

of the most original and philosophical of Mr. Morison's early treatises, and one which more than any other helped to recommend his system of theology to multitudes of pious and thoughtful people, we will here give an abstract of it also :—

He shows I, That the *Atonement is not Pardon*, and that for six reasons: (1) Because pardon comes after confession of sin, whereas the atonement was made eighteen hundred years ago; (2) Because we pray for pardon, but never for atonement; (3) Because God pardons often, whereas the atonement was but once made; (4) Because God bestows pardon, whereas he receives the atonement; (5) Because it is Christ alone that atones, whereas it is properly God the Father that pardons; and (6) Because pardon has reference to God's character as a Father, whereas the atonement has reference to his character as a Moral Governor. (Of course these are the mere headings of the argument, the amplification and illustration of which, extend over several pages.) II. *The atonement is not Justification*; (1) Because the atonement is something made by Christ, whereas justification is something done by God the Father; (2) Because the atonement was finished many ages ago, whereas justification comes after effectual calling; (3) The atonement is pre-supposed in faith, whereas justification pre-supposes faith; (4) The atonement is a general something, out of which all believers draw their personal salvation; whereas justification is a separate blessing, which cannot serve more than one individual; (5) The atonement is spoken of in scripture as a thing that is past, whereas justification is sometimes spoken of as a future blessing; as for example, 'God shall justify the circumcision by faith.' (We may remark in passing, that this second negative head was rendered necessary by the representations of those who boldly maintained that the atonement of Christ *per se* had delivered the elect and the elect alone from all condemnation.) III. *The Atonement is not Redemption*. This allegation the author supported by a numerous induction of passages of scripture, all showing that redemption meant *actual deliverance* either from the penalty or the power of sin, and was of course experienced only by believers. The following are a sample of the texts quoted:—'In whom we have redemption through his blood, the forgiveness of sins.' 'Christ Jesus who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption.' IV. *The Atonement is not Reconciliation*. He here shows that the atonement could be reconciliation only in one or other of three senses. (1) That God and man had been by Christ reciprocally reconciled; but this would involve universal salvation. Or (2) That the atonement did actually re-

concile man to God; whereas it is only the means of such reconciliation. Or (3) That the atonement actually reconciled God to man; but God never needed to be reconciled to man—he was never at enmity with him—he was always his friend. It is man that needs to be reconciled to God. V. Whatever the atonement may be, *it is not the payment of a debt*. For (1) Debts when paid, cease to be debts; but sin, though atoned for, is a debt still. (2) Debts which are paid cannot be forgiven; but though sin is atoned for, it requires also to be forgiven. (3) Debts may be forgiven without any payment; but sin could not be forgiven without an atonement. (4) Debts are transferable, sins are not. (5) The satisfactory payment of a debt does not depend on the dignity of the person who pays it; but the whole value of the atonement depends upon the high and glorious rank and character of the sufferer.”

Having with much unction, power, and simplicity, illustrated all these negative points, the author advances next to the positive side of the momentous subject, which he thus introduces:

“I proceed now to wind up this address, by telling you what I conceive the atonement to be. I have already proved to you, that it is not PARDON, but a something on the ground of which all sins and sinners may be pardoned. It is not DELIVERANCE FROM THE CONDEMNATION OF THE LAW, but a something on the ground of which all who are under wrath *may* be accepted and treated by God as if they were as righteous as Jesus himself. It is not REDEMPTION, but a something on the ground of which every miserable captive of Satan *may* for ever be emancipated from his accursed slavery. It is not RECONCILIATION, but a something calculated to slay the bitterest enmity of the wickedest heart out of hell. It is not the PAYMENT OF A DEBT, but a something in consideration of which God *may* now consistently remit unpaid every debt of every sinner. What then is THIS TALISMANIC SOMETHING? In other words, what is the ATONEMENT? My answer is the following:—*It is an expedient introduced into the divine moral government, consisting of the obedience unto death of Jesus Christ, which has completely removed all the obstacles standing between man and salvation, except the obstacles within him.*”

This extract is worthy of notice, because the Presbytery afterwards pounced upon the expression “a talismanic something,” and libelled it as irreverent, and semi-blasphemous; but our readers, we think, will agree with us, that in the connection in which it occurs it is extremely forcible, and could have appeared reprehensible only to those who were anxious to find fault.

It is manifest also that such discourses when preached, and such a treatise when published, must have contained a rich feast for those to whom the truths in question came, with all the surprise of newly discovered realities. The Rev. William Taylor, of Kendal, informed us recently that he was standing at the door the first sabbath afternoon that Mr. Morison preached on the nature of the atonement. He could not get admittance to the chapel on account of the great crowd; but as he

listened outside, the wind of the regenerating Holy Spirit blew around him as well as the wind of the winter day, and he entered into rest by believing on the Son of God. He "was saved and came unto the knowledge of the truth." At first he had been opposed to the young preacher, although other members of his family befriended him. The powerful and practical home-thrusts irritated and annoyed the future professor, as yet unsubdued in heart. As the winter advanced, however, he became intellectually convinced that this David with his sling and stone had the best of it, and was more than a match, single-handed, for the Goliath-like Presbytery, and the hosts of the *soi-disant* orthodox that stretched out formidably beyond. But on this day the "Talismanic Something," exerted its magic influence upon his soul; and with tears in his eyes, and transport in his soul, he found that the Propitiation of Calvary was "all his salvation and all his desire." This is already the second minister for his future denomination that James Morison has picked up in the first few months of his truly wonderful pastorate. But since "the wind bloweth where it listeth, and men hear the sound thereof, but can not tell whence it cometh and whither it goeth," neither the preacher nor any one else in that crowded building knew that, ere the exciting service closed, an embryo-seed of truth had been deposited in the mind of that tall, athletic young man in the door-way, which would swell and germinate, and bear fruit, till, at length, successive generations of students of theology would gladly sit at his feet, and admiringly take on the impress and the mould of his philosophic mind.

We have recently conversed with those who had been thought, and had even thought themselves to be, advanced Christians at the time when these discourses on the nature of the atonement were delivered, but who have confessed to us that the benefit which they received from them was incalculable, and something which could not be paid for by money. Their views of divine truth were rectified and enlarged; doctrines that had all been in a *jumble*, now took their proper and orderly places; and whereas they had only "seen men as trees walking" before, they now, "in God's light saw light clearly."

It is worthy of remark, that this tractate, like all Mr. Morison's other publications indeed, is at once simple and scholarly; suits the learned as well as the unlearned; and shows in every page that its author had both been taught of man and taught of God. His great logical power is constantly apparent; and yet the anxious sinner is ever dealt with beseechingly and tenderly. Then the quotations which he makes as foot-notes and appendices are most imposing and influential. He could support any position he took up by the authority of the schools, as well as of

the scriptures. He has all the divines ancient and modern, British, American, and Continental, at his finger-ends. His theological erudition, considering his youth, was something wonderful; and while, on the one hand, it imparted to his statements great weight, it must have made even the elder ministers tremble, who adventured to enter with him into the controversial lists.

He was often in the habit in these early days of taking up books of reference with him into the pulpit. If he required only one or two, he would carry them himself; but if he wished to quote from several ponderous tomes, he would send them before him with the beadle. Often when proving a point, he would fortify his position suddenly, by turning up some corroborative passage in Jonathan Edwards, the Marrow-men, or the Erskines of the early Secession Church. He did not do so for the sake of pedantic display, but that, since his views had been called in question, they might be confirmed in the estimation of his hearers, by the statements of influential authors of acknowledged orthodoxy. He honestly believed, at the time, that his doctrines did not conflict with the Confession of Faith, if charitably construed, and if only a liberal margin were allowed them; and he was anxious to show that great and good men in all lands and times had spoken on free grace and assurance as comfortably as he wished to do. And being what would be called a moderate or Baxterian Calvinist (although giving special prominence to the world-wide aspects of his creed), it is not difficult to see that the course which he adopted of appealing to the writings of learned men, as well as to the Bible, was perfectly honest and honourable, as well as prudent and politic for one in his circumstances—beginning to feel, as he did, that he was standing at bay for the defence of the Gospel of Christ.

It may be of use to insert here the brief preface to this treatise on the Nature of the Atonement. It will help to give our readers a clear idea of "the situation" at the time:—

"To the people who stately assemble in Clerk's Lane Chapel, Kilmarnock, to hear the gospel.

"My dear hearers,—Accept from me the First of a Series of Addresses on some of the important 'things which belong to our peace.' I beg of you to take it in the one hand, and the Bible in the other, and inquire regarding every matter, as you go along, 'what saith the Lord?' My only object in preaching and in writing to you, is, as far as I know my own heart, GOD'S GLORY AND YOUR ETERNAL WELFARE. My constant prayer, is, O that every man, woman and child, were turned to the Lord! Those of you who are already in the enjoyment of peace, I would implore to 'follow on to know the Lord,' and make him known. Those of you who are seeking peace, I would implore to come immediately to the atonement—the ark of the spiritual Noah, and there you will find 'rest to the sole of your foot.' Those of you who have apathy instead of peace, and who are 'at ease in Zion,' I would implore to remember that 'there is no peace, saith my God, to the wicked.' O may the Divine Spirit be the school-master of you all; and may he 'take of the things of

Jesus, and show them unto you.' This is and will be the constant 'cry' of one who wishes to be your *faithful*, as he is your *affectionate* pastor,

JAMES MORISON.

Kilmarnock, Jan. 1, 1841.

"P.S.—Most of you have seen some of the replies, which have been made to the small treatise on 'What must I do to be saved?' I am much disinclined to enter into any personal controversies; and I shall therefore take up every point, which requires to be discussed, in the course of the addresses, of which this is the first."

The edition from which we are quoting has the following "Note" immediately after the preface:—

"In this *Fourth Thousand*, I have made a few verbal alterations; and in two cases I have struck out some remarks which appeared unnecessary, on account of their merely personal reference. In no case are the views or arguments modified. —Feb. 1. 1841."

It thus appears that four thousand copies of the new year's-day gift which the town of Kilmarnock had received, had gone off between the 1st of January and the 1st of February. Evidently the inhabitants, in the year of grace 1841, would have plenty of candles with which to keep their Candlemas, in a higher sense than was intended by the Church of Rome.

But besides these powerful and important afternoon discourses which he had begun to preach, Mr. Morison made his ministry yet more attractive by commencing, soon after his ordination, the exposition of the epistle to the Romans. At an early stage in his theological career he had been attracted towards this epistle as the *locus classicus* of inspired apostolic theology, and had already begun to collect that complete store of books on its literature which have rendered his two separate volumes on the third and ninth chapters so valuable, or rather invaluable, to the biblical student. As the physiologist can construct the whole animal in his mind from a single bone, or the eminence of a painter can be appreciated by a *connoisseur* from his first efforts with the brush, so did the introductory discourse on the epistle reveal to the knowing ones in the congregation what the coming course was to be. The first planks that were laid, predicted the proportions of the future ship. A greater expositor even than old Mr. Robertson was among them. Thus the crowds that came at first were retained by the learning and research, as well as by the zeal and earnestness, of the young pastor of Clerk's Lane. Rarely is there to be found in any ministry such a union as was here of apostolic fervour, logical acumen, and linguistic lore.

Another circumstance that tended to fan the flame of excitement, was the marvellous size to which the Monday night prayer-meeting grew. Previous to Mr. Morison's ordination it had been held in the adjoining session-house; but immediately afterwards it was found necessary to transfer it to the chapel. Then,

as both the preacher's fame and notoriety increased, the desire on the part of the town's people to see as well as to hear the object of all this interest, became so great, that the Monday evening congregation grew as large and crowded as that on the Sabbath-day. Yet there were some significant points of contrast between the two assemblies. First, there were the staid church-goers, who would not leave their own place of worship on the Sunday, but who were willing to creep to the conventicle there was so much talk about, on the Monday. Then there were the sceptics who would not honour a church by condescending to enter it on its own peculiar holyday, but who would go with Athenian curiosity on an ordinary day, as they would repair to a news-room, seeking after "some new thing." And there were the poor also who had no Sunday clothes, but were not ashamed to press in amongst a multitude who all wore Monday clothes. Ah! these Monday night meetings were very dangerous, or very salutary, as the case might be viewed. For there many Nicodemuses were so blessed that they returned on Sunday, as well as on Monday, and eventually bade their own churches good-bye. There many sceptics lost their scepticism; for Christianity as represented by this new divine, had been stripped of sundry inconsistencies and contradictions which had been wont to repel them. And the poor to whom "the gospel was preached" became, as they listened, "poor in spirit," "rich in faith, and heirs of the kingdom;" and ultimately found that while grace had given them garments for their Father's house on high, godliness gave them garments for their Father's house below.

Another point of difference in the Monday night meeting was, that Mr. Morison occupied the precentor's desk, and would not ascend to the pulpit. He was importuned by the elders to do so, but with that practical sagacity which has always characterised him, he persistently declined doing so, even although told that some of the people in the gallery, while they could hear his voice, could with difficulty see his face. The reason he alleged was this, that he expected the crowd to abate, and he would rather not have the humiliation of descending to the humbler platform from the more elevated and more honourable rostrum!

Yet for years the crowd kept up. Mr. Morison had begun to lecture on the Gospel according to John, on the Monday night, at the very time when he began to lecture on the Epistle to the Romans, on the Sabbath forenoon. He brought the same luminousness of thought, and the same stores of learning to bear on the one exposition as on the other. He had wonderful facility in drawing, by way of practical inference, evangelical lessons



from verses and paragraphs in which others would not have dreamt of finding them.

Meanwhile, the whole town and country-side were filled with controversy and excitement. Hardly a week passed without some reference being made to the Clerk's Lane pulpit in the local press. Pamphlet after pamphlet was published by those who "were zealous for the law," which, if the object of attack could not find time or inclination to answer himself, some of his chivalrous adherents were not slow to demolish. The printers in Kilmarnock began to have a fine time of it. In the appendix to "the Nature of the Atonement," we find Mr. Morison replying to a Rev. Mr. Graham who had published against him, making up in acrimony what he lacked in argument. He calmly shows his ultroneous assailant that he had completely confounded infinitude of degree, with infinitude of duration, in his reasoning about the substitutionary sufferings of Christ; but he evidently restrains the lifted lash, and ends his brief critique with a Christ-like prayer for his antagonist's spiritual welfare.

But while even already there was war without, there were peace and joy within. If man frowned, Jesus smiled. If good, but narrow ministers reviled him, his unsectarian Saviour blessed him, and owned his labours from day to day. His vestry at the close of a sermon, or on an appointed night for conference, used to be crowded with anxious inquirers. We conversed with one who is now a minister, lately, who told us that, having gone to speak with him on religious things, he found quite a congregation assembled of the spiritually distressed. Mr. Morison had been detained by some other engagement, and, coming suddenly into the room, gave instructions that "the inquirers from the country should come first into his inner apartment, that they might get earlier home." He resembled a popular physician to whom many patients resorted, with this two-fold difference, that he had himself, as God's instrument, first wounded them that then he might make them alive, and that he possessed the infallible balm of Gilead for them all, so that it was their own fault if they were not made whole. Moreover, the only fee he asked was, that they would trust in God. We lately heard a friend describing the house at mid-day, of a popular Edinburgh physician. Not only were all the public rooms filled with anxious patients, but the bed-rooms also. Such was the appearance presented by the manse in Clerk's Lane in these early days, and especially on a Sabbath evening. The public rooms, the bed-rooms, and even the kitchen would be filled by awakened souls. Was it not like "Touching the Ark of God," to lay any arrest on such a gracious work? Could the doctrines be deleterious which produced such results?

But already the mutterings of Presbyterian wrath began to be heard; for puny man proposed to put his ban on what the Lord had blessed.

We have already noticed that a considerable minority had preferred a rival candidate to Mr. Morison, at the time of his election to Clerk's Lane Church. Ever since his ordination these dissentients had been critical, or rather hypercritical, listeners; and the more prominent members of the Presbytery had no lack of informants as to all that was said and done within the walls of the old chapel. The malcontents were the richer portion of the congregation; and the rich are less likely than the poor to embrace anything new and unfashionable. They could not bear the doctrine that respectable persons like themselves were unsafe, because, perhaps unregenerated, notwithstanding all their church-going and sacrament-observing. Therefore the pencil was often sharpened as the young preacher went on with his discourse, because the temper had been sharpened first; and you might be sure that the startling statement that was noted down on the blank leaf of the Bible, or the back of a letter, or the opened pocket book, would be reported next day to the minister of the Gallow's-knowe, with a significant hint that the ecclesiastical gallows should be got ready!

Thus it rarely happened that there was a Presbytery meeting in Kilmarnock after Mr. Morison's settlement, at which he was not questioned, ay, and cross questioned too, as to what he had been saying in his pulpit. And what must have made these sederunts more disagreeable to him was, that, in accordance with the previous custom of the court, they were held in his own vestry. One day he had been from home fulfilling some preaching-engagement in the country, and was late in making his appearance. It had been broadly insinuated by some not very charitable speaker, that he had absented himself, because he was afraid to meet his co-presbyters; but one look of his radiant countenance when he entered, showed that the surmise was baseless. The annoying interrogations ran, on that occasion, on Rom. i. 7, which he had just been expounding a Sabbath or two before to his flock: "To all that be in Rome, beloved of God, called to be saints." "What's this you have been saying," Mr. Morison, began some abrupt questioner, "about 'beloved of God?'" That day, however, according to the account of one who was present, he had fairly the best of it. He explained to his inquisitors, evidently in a style that was quite new to them, the difference between the love of benevolence and the love of complacency—that it was the love of benevolence and compassion that extended to all men; while the love of complacential delight terminated only on the saints, who were

in Christ. Old Mr. Elles, of Salcoats, who afterwards spoke so strongly against him at his two successive trials, was so much pleased with his answers at this time, that he generously exclaimed with his peculiar *bur*, that "he would henceforth defend the name of James Morison against all imputations of heresy; and that for his part he perfectly sympathised with him in his desire to have a *free offer* of the gospel proclaimed to all mankind." But by the time that another monthly meeting came round, they had heard something else, and forthwith the work of jealous inquiry and catechetical examination went on again.

Another thing at which the Presbytery professed to be very indignant was this, that whereas Mr. Morison had promised on the day of his ordination to suppress his pamphlet on the question "What must I do to be saved?" that pamphlet had not been suppressed, but had been pretty extensively circulated in Kilmarnock and in different parts of the country. Now the fact was that Mr. Morison had not circulated the prohibited publication himself; but other people had done it for him. His promise on his ordination-day had been wrung from him suddenly and unexpectedly. He had then no idea that any other person would propose to publish the tract; and when, first, Mr. Muir, of Kilmarnock, a publisher in his own congregation, then Mr. David Reid, of Dunfermline, and thirdly, the Rev. Thomas Aveling, of Kingsland chapel, London, informed him that they greatly desired, and indeed intended to publish it, he did not consider himself to be bound by his promise to the Presbytery to hinder them from doing so, by visiting them with pains and penalties, although he would not have republished the little work himself. But only think of it, Kilmarnock Presbytery! Here is an English Independent minister of full standing, associated with Angell James, Jay of Bath, and Thomas Binney, at that very time—a man who visited Glasgow shortly after your *fracas* with James Morison, as a member of a deputation from the London Missionary Society, and was introduced as such to a Glasgow audience in Dr. Robson's church by the Rev. Dr. King. Well, what you condemn, he approves. What you try to bury, he hastens to raise from the dead. On the package which you have labelled "Poison," he inscribes "The Bread of Life." Why did you not write to the London Board, counselling them to eject the Rev. Thomas Aveling as art and part a poisoner—a troublesome, meddlesome, noisome, heresy-resurrectionist—adding, that if they did not do so, you would never countenance, or take countenance from an English Independent minister again, or a Scotch one either, since they all really sail in the same boat? Tolerably confused muddle this, Kilmarnock Presbytery!

Enough to make angels weep, devils laugh, and repel honest men from religion altogether.

Where didst thou fly, Consistency, O where?  
When driven away by these divines of Ayr.

And, in truth, for the life of us, we have never been able to see what fault they had to find with this pamphlet. It was exactly like "James's Anxious Inquirer" epitomised, only with rather more genius and learning in it than that aimable and eloquent pastor of Birmingham could lay claim to. But surely a heavy responsibility rests upon those who so hounded and persecuted a servant of Christ, about a publication which God then so signally honoured, and still honours, as the means of enlightening and saving souls.

At length the dissatisfaction of the Presbytery grew so great that they appointed a committee to confer in private with Mr. Morison concerning his alleged errors in doctrine, with the view, if possible, of bringing about a harmonious settlement. The committee met with him twice in Irvine,—on the 20th of January and 16th of February 1841. Unfortunately, they could not agree. We spoke lately to a lady who had seen Mr. Morison when on his way to one of these interviews. He was in high spirits; for he fully expected that he would be able to satisfy the scruples of his ministerial brethren. Railway communication was not so complete then as it is now; and the young ecclesiastic was walking at a rapid pace along the highway to the solemn conclave,—a patient pedestrian,—the wide blue cloak, which he wore in those days, flapping in the wind of winter behind him. As he passed the little octagonal parish church at Dreghorn, he might perhaps remember that the Rev. Mr. M'Leod, although he had received the presentation to it from the Earl of Eglinton, in 1830—had not been allowed to enter upon his pastoral duties by the General Assembly, on account of his alleged sympathy with the Rowite Heresy—said Rowite heresy being just Paul's doctrine, that Christ had "given himself a ransom for all," and John's doctrine "We know that we have passed from death to life." O hair-splitting Scotland! how ridiculous does thy narrowness appear to liberal-minded men! When he came in sight of Irvine, he might remember the learned and pious David Dickson, who had been minister there two hundred years before, and who afterwards became Principal of the University of Edinburgh—the author or amender of the beautiful hymn, "Jerusalem my happy home," etc. In his days, and under his ministry, a deep revival of religion broke out, which, spreading to Stewarton was called by the scoffers of the time, "The Stewarton Sickness," and the awakened, "The daft

folks of Stewarton." Our young divine might pray as he walked along, that the Lord would enable him to guide prudently and successfully the religious excitement which he had been honoured to originate, notwithstanding the opposition of his own professed servants. Yet he came home at night more disconsolate than when he departed; for, on his return, he remarked to his pious and like-minded sister who then kept his house, "I see nothing before me but to go to America!" But the Lord happily *saw before him*, that he was not to go to America, but to remain in Scotland, and be a blessing to us all. The chief reason of his despondency was, that his interrogators seemed to be more anxious to stab his character than to sift his creed. They were evidently afraid of him in theological debate, and therefore had resolved apparently to try to undermine his moral influence. The "little mouse" of the tract's republication and distribution by others, they had determined to magnify into a mountain of grievous culpability.

Yet we cannot tell exactly what kind of meetings these were which took place in the quiet old town of Irvine; for the proceedings being private, no notes of them were published. We hope that do we not violate confidence when we say that Mr. Morison felt his total abstinence to be as high and decided a wall of separation between himself and his co-presbyters, as his alleged heterodoxy. Little did the tranquil burghers know that conferences were being held in their midst, on these two unchronicled days, which would affect generations yet unborn. It was at these meetings that the libel was prepared against James Morison, in reply to which he pled, first, before the Presbytery of Kilmarnock, and then before the Synod at Glasgow. But as the eight points of the indictment were not made known till the Presbytery met in Clerk's Lane on the 2nd day of March, 1841, we will not divulge them till we come to describe, in next number, the eventful proceedings of that memorable, but uproarious assembly.

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#### SOMETHING MORE ABOUT THE CATHOLIC APOSTOLIC CHURCH.

IN a previous article the doctrine of Baptismal Regeneration as held by this Church was reviewed; and we found that it teaches, in diametrical opposition to the Scriptures, that the children of men receive spiritual life by baptism when they are baptized, and not by the truth of the gospel when they believe it, as the Bible teaches.

By way of completing our review of the principles of this Church, we now proceed to consider

II. *The Doctrine of the Catholic Apostolic Church concerning the Sacrament of the Lord's Supper as an Ordinance for nourishing the spiritual life imparted in Baptism.*

This sacrament is God's appointed way of nourishing the spiritual life of his children. We read in the Testimony,—“In the sacrament of the Holy Communion the life which hath been thus bestowed (in baptism) is continually nourished by eating of the flesh and drinking of the blood of Jesus Christ.” “And this is the true and proper and ordained efficacy of this holy sacrament, that, by the mighty operation of God, the living members of the body of Christ are brought into such nearness of communion, such oneness with him, such mutual indwelling, he in them and they in him, such fellowship of his power and grace, that the virtues of his glorified humanity should as naturally and spontaneously be put forth through them, as grapes by the living branches of a vine; they are pledged to show forth *the very life of Christ in mortal flesh*,” etc. (p. 16. The italics are ours.) In the vindicative exposition given by another advocate of this theory we read that the bread and wine “are made in consecration by the operation of the Holy Ghost to be (spiritually and really, because *dynamically*, but not by any change of substance) the body and blood of Christ.” Again: the elements “are made, *by the invisible working of the Holy Ghost, to be the containers of a new power, viz., the living law and substantiating principle of our Lord's manhood.*” (Bibliotheca Sacra, pp. 141, 148. The italics in the last quotation are ours.) Thus “the eternal life” residing in our Lord's “risen and glorified body” is sacramentally conveyed to those who eat of his flesh and blood. (“Testimony,” p. 16.) From these quotations it is apparent that the efficacy of this sacrament, according to the doctrine of this Church, springs from the mighty power of God, or “the invisible working of the Holy Ghost,” who makes the material elements of bread and wine, after consecration, to be also “spiritually and really the body and blood of Christ,”—the containers “of the substantiating principle of our Lord's manhood,” or the eternal life and power which are in our Lord's risen and glorified body. When, therefore, the communicant eats of the flesh and blood of the risen and glorified body he receives also the eternal life which animates that flesh and blood; and thus “the very life of Christ” animates his “mortal flesh.” If this is not their doctrine, the very terms which they have employed to set it forth misrepresent it. But if it is, how could the benefit of the sacrament depend upon the “discerning” of “the Lord's body” on the part of the communicant; or how could the lack of discerning turn the life received into condemnation and death? (1 Cor. xi. 27–29.) We wish the reader here very specially to notice the form of the apostle's language to which reference has just been made; for we are dealing with persons who build their doctrine on such sayings as these, “This is my body,” and “The bread which we break, is it not the communion of the body of Christ”? (1 Cor. x. 16; xi. 24.) These, and such sayings, form the supposedly scriptural foundation on which the doctrine under consideration finds its basis. Yet, the apostle does not say that he who eats and drinks, not discerning the Lord's body,

shall be condemned for eating and drinking unworthily of "these holy mysteries." But he says that he who eats and drinks, not discerning the Lord's body, *eateth and drinketh condemnation to himself*. Can a man's lack of discernment, then, or his unwillingness to discern the Lord's body, turn into condemnation and death the eternal life which animates the flesh and blood of that body of which he is eating, so that, even while he is eating and drinking it, he is eating and drinking condemnation? Then that body itself, or that portion of it which he is eating and drinking, must be condemned. And thus, to use Paul's language, Christ would be "divided." A portion of him would go with the unworthy to perdition, even after he himself had gone to heaven. Either this or those portions of the body eaten by the unworthy must be either abstracted again by the power of God, or cease to be parts of the members of Christ's risen body, or be annihilated, or the Holy Spirit must so operate as to "convey" the real flesh and blood and life of Christ to the worthy only. The last supposition, however, would throw us into collision with what is implied in the apostle's statements, namely, that the bread is to the unworthy as well as to the worthy the communion of the body of Christ. Did Paul in using this language suppose that some portions of the veritable body of Christ, eaten by the unworthy, were condemned? Yet to such blasphemous absurdities those are condemned who overlook certain peculiar idioms of speech, and give forth interpretations of texts which do violence alike to the context and to common sense.

In its teaching on this point it is evident that the Catholic Apostolic Church has tried to find a medium between the Roman Catholic doctrine of transubstantiation,—according to which the very substance of the bread and wine is transubstantiated or changed into the veritable flesh and blood of Christ,—and the doctrine which alone can be scripturally and logically maintained by Protestants, namely, that the bread and wine simply symbolize or represent the body and blood of Christ. It is not difficult to show that the attempt is a miserable failure, and *that there can be no medium* between the Roman Catholic doctrine and what we hold to be the scriptural doctrine. The piece of bread which Jesus held in his hand, when he said concerning it, "This is my body," either was literally his body of flesh and blood which could be "seen" and "handled," or simply represented or symbolized his body. And certainly the term "body" in this saying of the Saviour could not possibly be understood by the listening disciples to have reference to anything else than the body of flesh and blood in which their Lord was present before their eyes, and which could be "seen" and "handled." (1 John i. 1.) Roman Catholics say that the words, "This is my body," indicate that the very substance of the bread had become the flesh of Christ, and as such could be seen, handled, and eaten. Evidently, however, Paul did not believe in this transubstantiation; for he still speaks of the bread, after so-called consecration, as "this bread,"—not as "this flesh" or "body." (1 Cor. xi. 26-28.) But the absurdity of the Roman Catholic doctrine on the one hand, and the simplicity and verity of the scriptural doctrine on the other, shall appear evident to every unprejudiced mind in the light of the following simple

consideration. When Jesus took *one piece* of bread in his hand, *and brake it*, and said,—“Take, eat; this is my body which is broken for you,” let it be noted that he did not say, This is *part* of my body. If he meant this why did he not say what he meant? Evidently, therefore, our Lord meant that the whole piece of bread which he held in his hand represented *his whole body*. Indeed one whole piece of bread, and not a collection of pieces, could alone fitly represent a whole organized body; and when broken could alone fitly represent a body broken. Now, on the one hand, he who really believes the Roman Catholic doctrine must swallow the monstrous idea that the whole body of Jesus, hands and all, had passed into the one piece of bread which he held in his hands; for he said, “This is my body.” The superlative absurdity is self-evident; for when Jesus first uttered these words his living body was before the very eyes of his disciples, and this was the case after they had eaten what he said was “his body” as really as before. On the other hand, that which alone can commend itself to reasonable minds as the scriptural doctrine is equally self-evident, namely, that the one piece of bread which Jesus took in his hands and brake simply *represented* his one body of flesh and blood which was broken for us. But while either of these two doctrines is in harmony with the saying of Jesus, so far as the mere reference and true meaning of the term “body” is concerned, the Catholic Apostolic view of what they call “the sacramental mystery of his (Christ’s) body and blood” is a mysterious and complex and perplexing one indeed. Though it appears so evident that the reference of the term “body” in the saying of the Saviour was to his body of flesh and blood,—so much so that no other meaning put upon the term can for a moment be entertained, simply because by that body alone he became partaker of our flesh and blood, and it alone was broken for us, and by it alone he bore our sins upon the tree, when his blood was “shed for many for the remission of sins,”—yet it is necessary for the Catholic Apostolic doctrine concerning this sacrament that the term “body” should have reference to something else, and a reference to something else it consequently must have. What is this something else?

The Roman Catholics affirm a change of the substance of the sacramental elements from being bread and wine to be the body and blood of Christ. With them, therefore, the body and blood do not become transfigured or transubstantiated into invisible unrealities. There is reality in them. They can be seen and handled. But the Catholic Apostolics deal with invisible flesh and blood. They say the sacramental elements of bread and wine are not “changed into the material substances of flesh and blood, which would contradict the testimony of the senses, and the word of Christ and his apostles; but, continuing as they were in all their physical properties, they are made, by the invisible working of the Holy Ghost, to be the containers of a new power,—viz., the living law and substantiating principle of our Lord’s manhood. The consecrated elements are his body and blood, not phenomenally, or in a way that could ever be an object of the senses, but as a spiritual reality.” (Bib. Sac., pp. 148, 149.) Of a body and blood which are immaterial, not phenomenal, not an



"object of the senses," we do not know anything; and if the writer refers to some spiritual body of Christ, then we have simply to say that scripture nowhere speaks of any spiritual body of Christ being broken for us. That body alone was broken for us, we repeat, in which Christ was present with the disciples *before he died* in the little upper room where he instituted the Lord's Supper. But, from what we have read of the literature of the Catholic Apostolic Church, we suppose that it is the flesh and blood of *the risen and glorified body of Jesus* of which they believe that they partake in their communion service; for we have read that "until Jesus died and rose again there was no new life to be bestowed," and "no possibility of feeding on his body and blood." He received "a new life" when God raised him from the dead,—*"regenerate life, life which shall never die,"*—and *"that life he imparts by the Holy Ghost to them that believe,"* etc. (*Test.*, pp. 12, 16; *Bib. Sac.*, pp. 140, 141.) Well, if there was no "regenerate life" to be got until Jesus died and rose again, and "no possibility of feeding on his body and blood," why did he say to his disciples before he died,—*"Take, eat; this is my body?"* Was his risen and glorified body ever broken for us? Or was the blood of that body ever shed for us? If, as Paul says, "flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50), then manifestly the risen and glorified body of Jesus must have been "changed" into something in some respects essentially different from that body which was broken in death on the cross, and the blood of which was shed for us. And if the sentiments of Jesus had been similar to those of the Catholic Apostolic teachers on this matter, instead of saying, *"Take, eat; this is my body which is broken for you,"* he would have spoken somewhat as follows:—"After I have died and risen again a piece of bread like this, [when consecrated, shall be made by the invisible working of the Holy Ghost to contain my body,—that is, 'the living law and substantiating principle of my manhood,'—which is never to be broken for you; and a cup of wine like this shall be made by the same invisible process to contain the blood of my risen body, which is never to be shed for you for the remission of sins. Take and eat this bread meanwhile, which *only represents* my risen body, and drink ye all of this cup, which *symbolizes* the blood of my risen body; only, being as yet 'empty signs' of a 'regenerate life,' which cannot be bestowed meanwhile, they can do you no good in the way of nourishing your spiritual life; for until ye really eat my flesh and drink my blood after I shall have died and risen again, to give you the eternal life which shall then reside in my body, ye have no spiritual life in you to be nourished, and there is no vitality in these symbols to nourish it. This do in remembrance of me; and thus show forth 'the eternal life' which shall reside in my 'risen and glorified body' till I come." The confusion and absurdity of this part of the Catholic Apostolic Church's Confession of Faith is surely apparent. It is a shade more spiritual than that of the Roman Catholics. But by as much as it is so, just by so much is it inconsistent with the language of our Lord, according to any natural interpretation of its meaning; and instead of escaping the difficulties

attaching to the Roman Catholic doctrine it increases them tenfold, and makes "confusion worse confounded." From all such confusion we are freed by the simple consideration that the one piece of bread which Jesus took in his hand symbolized his whole body; and when broken represented his body broken: and since his real body was at the same time whole and entire before the very eyes of his disciples they could not fail to understand his meaning. Yea, it is the grossest outrage upon the common sense of man to say that Jesus meant or could mean anything else than that the piece of bread and cup of wine simply *symbolized* his body and blood. When he said "this is"—instead of saying "this represents"—"my body," he was simply following a common idiom of the language in which he spake, many examples of which might be given, did space permit. Let one suffice. Just as Christ says, "This bread is my body," so he says, "This cup is the new testament in my blood." (1 Cor. xi. 25.) Yet who supposes that "the cup"—the vessel which Jesus held in his hand—was really "the new testament in his blood"? It simply represented or symbolized it.—Jesus also differed from the teachers of the Catholic Apostolic Church in regard to the possibility of feeding on his flesh and blood before he died and rose again; for as really as he testified on the one hand that except a man ate of his flesh and drank of his blood, he had no life in him, so he unequivocally testified on the other that those who received his words, and believed on him that sent him, *at that very time* received everlasting life, and *did pass* "from death into life." (John v. 24; vi. 53.) There was evidently, therefore, a way of eating of his flesh and drinking of his blood before he died and rose again, and also *before the sacrament of the Lord's Supper had been instituted at all*. And Jesus explains the whole mystery when he says, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." (John vi. 63.)

In harmony with this explanation of Christ, we conclude that just as the efficacy of the words of Jesus to convey spiritual life to man, or nourish it in man, arises from their *fitness as signs* to signify or express the love of God, so the sacramental efficacy of the symbols of bread and wine arises from their *significance as signs* setting before us the love with which God so loved the world in its highest and strongest manifestation, *and in the form which is alone suited to take away sin, or purge the heart of man from guile, to love sincerely his God and his fellow-men, as commanded in the law of love*. Hence we see with Paul how their efficacy to bless depends upon our "discerning" their significance. And they do bless just because they express God's love to us in a way that is fitted to move us to love him and to keep his commandments. Thus, what Christ says of the flesh profiting "nothing," and what Paul says of circumcision, may be affirmed of all ordinances and sacraments. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." (1 Cor. vii. 19.)

But the Catholic Apostolic Church stands so exceedingly far removed from looking at the elements simply as *significant representations* of the flesh and blood of Christ that its ministers actually bow

to "the real presence of the flesh and blood of Christ" in them when upon the altar in the sanctuary. (Principles, p. 67) One says that to attack this is to attack "the very heart of Christian worship." Yet, though the Apostolic Liturgy directs them thus to bow, the Apostolic Testimony finds fault with the Roman Catholics because in their worship "the sacramental elements are elevated for adoration;" and it is said regarding this practice of Rome that, "to put it in the most favourable point of view, God is worshipped under the likeness of a creature thing, and the company of the baptized bow down thereto." (p. 47.) Is not this Church in the same condemnation? Has the old Law been abrogated which says,— "Thou shalt not make unto thee any likeness of any thing that is in heaven above, or that is in the earth beneath: *thou shalt not bow down to them.*" (Exod. xx. 4, 5.) We suppose that the response to this would be,—It is not to the elements that we bow; it is to the presence of Christ in them. But did idolatry begin by the worship of the creature as the creature? Would not the sun be worshipped as the symbol of Deity, before it was worshipped as a deity itself, or as having a deity of its own? But begin thus and then the progression is natural to the moon and to the stars, and to things in the earth and sea as well as to things in heaven. And where is the end? We would counsel our Apostolic brethren to examine and see whether their practice in this matter is in harmony with the old Law. But perchance on this point they have got a new revelation.

Now time and space alike compel us to close this discussion on the sacraments. In doing so we would place together before the mind of the reader these two texts,— "Except a man be begotten of water and of the Spirit, he cannot enter into the kingdom of God."—"Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." In both of these, as the strong form of the language indicates, universal principles are laid down which apply to every man without exception. Every one of the children of men must thus be begotten before he can spiritually and consciously enter into the kingdom of God and participate in its joys. Every one must eat the flesh and drink the blood of Jesus before he can have in himself the life which is in Christ for him. But in neither of these two sayings does Jesus really make reference to things material—material water or the *literal* eating and drinking of material flesh and blood. In the one case he speaks of the living water of which God is the fountain; in the other of a spiritual discerning, called by him eating and drinking,—of the life of love which animated his flesh and blood, and which breathed out in his words, leading him to say, "The words that I speak unto you, they are spirit and they are life." (John vi. 63.) When certain disciples stumbled at such hard sayings did he not say, "What, and if ye shall see the Son of man ascend up where he was before?"—evidently meaning that after his ascension *they could not possibly get his flesh and blood literally to eat and drink.* Hence his saying,— "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." We think, also, that if any one had stumbled at the first of the two sayings quoted, as if the reference had been

to material water, and had asked,—How can spiritual life be begotten of material water in baptism?—he would have responded,—“What and if some precious soul should be turned to seek entrance into the kingdom of God when in prison, or in a ship at sea, or in a wilderness, where water to be baptized with could not be had, or where there was no person to baptize him? Is he therefore to be excluded for ever from the life and kingdom of God? It is the living water of divine love which alone can beget in man the life of God; the water of baptism profiteth nothing: my words, in which the divine love is expressed, are spirit and life to the souls of men.”

We now pass on to the third and last point which remains to be considered.

### III. *The Fourfold Ministry, as related to the Sacraments, with something about Prophets, Apostles, and Miracles.*

In the “Testimony” we read that the sacraments “can only be administered, according to the law of God’s Church, by those who have received authority thereto; and this authority can proceed only from the Lord Jesus Christ, the Head of his Church, either directly, or through those whom he useth for conferring it.” (pp. 17, 18.) Those whom he useth for conferring it are “the four classes or orders of men” which are mentioned by Paul,—namely, apostles, prophets, evangelists, and pastors, and teachers. (Eph. iv. 11.) Each of these is ordained of God “for a special and specific work, which work cannot be efficiently fulfilled by any of the others.” (pp. 19, 20.) The grace conveyed by the sacraments is measured by the completeness of these ministries, and “curtailed in a measure proportioned to the curtailment of the office, and to the contraction of the Church in its principal members, and consequently in the whole economy of its existence.” And while it is admitted that a *curtailed* measure of grace has been conveyed by the sacraments as administered “by men ordained by those who had succeeded to apostles,”—namely, “bishops,”—and “that grace has been bestowed in the sacraments administered by those whom they ordain;” yet, it would appear from the “Testimony” that the grace in the sacraments is thus, after all, dependent on apostolical succession. (See p. 44.) We have not seen any clear admission to the contrary; and the renewed ordination of ministers who go over to the Catholic Apostolic Church from other denominations shows how little faith this Church has in the efficacy of the sacramental ministrations of Presbyterian and Congregational ministers, and other dissenters, notwithstanding various contrary protests. “Men ordained by apostles, and on whom the word of prophecy has gone before,” are the right men to render the sacraments truly efficacious. (p. 44.) “The sacraments, therefore, being now administered by men who receive their commission through inferior means,” “having ceased to be the living realities they were intended to be,—the faith, which in its wane could not retain the principal ministries of the Church, was insufficient to apprehend the full blessing in the sacraments.” (p. 46.) But if their efficacy to

bless thus turns on the faith which apprehends the full blessing,' this looks like reducing them to signs, after all, which can only bless according as their significance is "discerned." On account of these curtailed sacraments "the life of God decayed in the body of the baptized," and "purity of doctrine became more than ever of importance"! Amid many corruptions Rome was a witness for the unity of the Church, in faith, in government, in worship; *a witness that there is a reality in the sacraments, that they are not mere forms.*" The principles, opinions, and conduct of the Protestants, on the other hand, "involve the denial of the reality of God's ordinances" in the Church, "or of the sacraments as anything more than mere conventional symbols." (Pp. 60-62.)

Here we request the reader to pause and think in view of these last quotations from the "Testimony." All along it has appeared, according to the teaching of this Church, that the sacraments are the media through which the life of God is conveyed to, and nourished in the baptized; that the "one characteristic" of the true Church is "the Baptized;" that "every distinction, by which the people of God are represented as only a part of the baptized, is an invention of men, making covenants of their own with God, and usurping his judgement;" that "by the flesh and blood of Christ alone, do his people live; and any other means of support which supersedes this, is also a mere expedient of men feeding upon husks, and feeding themselves without fear." So saith the Apostolic College in the "Testimony." (pp. 17, 64.) It is also testified that Rome has been "a witness that there is a reality in the Sacraments" as means of conveying the life of God; that Protestants deny these all-important sacraments to be "anything more than mere conventional symbols." The inference is, that Rome, with her priesthood of apostolic succession, must have had more of the life of God conveyed by these sacraments, and the Protestants less, if any at all. But, in defiance of the common sense which draws this natural inference, the Apostolic "Testimony" actually goes on to say even that "the sin of the Church of Rome is, that, in seeking to preserve *Unity*, she has had little or no regard to the preservation of the *Life of God* in the Church." And "whilst the Protestant Church has sought to maintain *the Life*, by other means than those of God's appointment (that is, we presume, by the *preaching* of ministers most of whom were "self-ordained,") for individual and selfish ends, and it may be said to the total setting aside of the Church of God; *she has maintained the Life*, but to exercise it in separateness and schism." (Pp. 64, 65.) If these statements do not surpass the understanding, jumble the judgement, and confound the common sense of any intelligent mind disposed to look favourably on the authority of the modern apostles, we know not what would. It is quite true that the "Apostles" in their "Testimony" add contradiction to contradiction by saying again that Protestantism is "the forfeiture of *Life* through despising the Church, without which the Life, under the name of spirituality, is but a dream of mysticism." Yet the admission stands that the Protestant Church, with her so-called empty sacraments, and more or less doubtfully ordained ministries, "has maintained the Life." The facts of history bear out the admission.

We would suggest that the real reason is, because she has followed Christ and his apostles in giving more prominence to preaching the truth as it is in Jesus than Rome has done, and less to the sacraments and priesthood as divinely chosen channels of effectual grace: and just in proportion as she has done so will she be found to have maintained the life of God. But if this be the case, then this fact, like a little stone cut out of the mountain of truth, smites, and shatters, and shivers to atoms the image of Apostleship set up in these last days, before which some are inclined to bow. Is it possible that true apostles could have propounded a Testimony containing a theory so much at variance with the Word of God, and having in its heart an admission which logically overturns the whole?

This apostleship protests against "the undue importance which the right of private judgement" insensibly assumed among Protestants. We know not who interprets this principle of Protestantism as implying that every man is "his own sufficient guide and keeper and teacher, having a heart lifted above God's Word, of which he is the interpreter to himself, instead of being subject to it." (p. 63.) But this interpretation seems to us to imply something like another contradiction; for if a man's heart is "lifted above God's Word," "instead of being subject to it," what would be the use of interpreting that Word at all, even to himself? We understand that the right of private judgement is always subject to what can be fairly shown to be the truth of God, as made known in his Word. And we confess that in the exercise of this right we could scarcely submit to certain interpretations of the Catholic Apostolic Church. For example, in the celebration of "the Holy Eucharist," which is "the highest act of Christian worship," and has "the central place" in "the system of worship now restored by apostles," the first thing done is confession by the people, and absolution by the priest, that they may be "cleansed from sin," and "not eat and drink unworthily." This cleansing they call "washing of the Word;" and we know no precedent in scripture for this, except it be the saying of Jesus,—“Now ye are clean through the word which I have spoken unto you”! (John xv. 3; Test., p. 23; Principles, p. 64; Bib. Sac., p. 150.) Also, because the bread and wine which Jesus employed "had already been set apart for the use of the passover," before the elements are brought forth for consecration and communion, the people give their tithes and offerings—their tithes, as "a debt due from all alike;" their offerings, as much more than the tithes as the people please, "according to the measure of their wealth and liberality." (Mal. iii. 8.) In the following words of Jesus, according to one writer, they find a precedent for that priestly consecration which results in the bread and wine becoming to the Church the body and blood of Christ,—“Do this”—do what I have done, bless the bread and the cup—"in remembrance of me"! Then, instead of proceeding "instantly to feed upon" the elements "*as a too literal following of Christ's example might require*," they "present them to God as the true memorial of the precious sacrifice of his cross," thinking that Christ himself abstained from this, because he "had not yet entered upon his work of intercession as he now fulfils it before his Father"! "The germ of the prayer of oblation" is found in these words:—"This is

my body *which is given* (to God) *for you*"! (Luke xxii. 9.) And "it needs no argument to justify the Church in reverently pausing before she feeds upon the heavenly food, to "show forth" (*καταγγίλσει*, 1 Cor. xi. 26) her Lord's death, *by making mention of it unto God*"! (Bib. Sac., pp. 150, 153.) In this last passage the original term just quoted, is *always* used to denote "preaching," "teaching," or "declaring," and thus "showing" *unto men*. The author of the "Purpose" endorses a sentiment expressed by some one concerning Presbyterian ministers, that "in their prayers they 'teach God and preach to the people.'" (p. 170.) But now it appears that the whole Catholic Apostolic Church has become wiser than to follow Christ's example in the matter of observing his own memorial ordinance *too literally*; so they, without his warrant or example, have determined to present the elements to God, and preach about, or "show forth" Christ's death to him! Is this the kind of new light coming into the Church by revelation through the modern prophets who declare "the secret mind of God," and open "the hidden mysteries contained in the law and in the prophets of the Old Testament"? (Test. pp. 24, 25.) Priestly consecration, and some kind of "memorial" sacrifice, may be very necessary ideas in support of a priesthood as the channel of sacramental virtue. But where is the New Testament warrant? Is it arrived at by such interpretations as the above, *and by an acknowledged departure from following the Lord's example*? If so, he who has studied his Bible will cling to his right of private judgement, and follow neither prophet nor apostle in departing from the law and the testimony, since it is written, that "if they speak not according to this word, it is because there is no light in them." If we are to yield to men claiming *authority* in such evident misinterpretations, instead of reading the word and using our own judgement in regard to its meaning, of what use would the Word be in our own hands at all? History supplies very strong proof that when a Church claiming infallibility finds statements in the Word not very easily harmonized with its dogmas, and suggesting to intelligent minds questions which rather unsettle the authority claimed, the Church is liable to the temptation of authoritatively commanding the Bible to be "printed for private circulation," like a certain volume which is pretty diligently circulated by the members of the Catholic Apostolic Church. And one straw which indicates what would be the tendency of the current of the authority claimed by this Church, in the event of having power to put its ideas into execution throughout Christendom, is supplied by the fact that the apostles declare those whom they are pleased to designate as "wandering adventurers in the trade of preaching," to be engaged in "the wickedest of all trades." (Test. p. 66.) Is this because the sentiments of the preachers, in the exercise of their right of private judgement, and freedom of speech, might come into collision with those of "the Church" or the "apostles"?

Happily, *as regards the modern prophets*, evidence is supplied by two of the modern apostles, such as may convince any unprejudiced mind, that their revelations are of an exceedingly doubtful character. According to Henry Drummond,—*"The weight due to words of pro-*

phcey depends upon the authority of the person through whom they are uttered, *whether he be authorised by the ruler of the Church over him or not.* Hence, whilst words of prophecy have been continually spoken in various parts of the Church, and specially within these last few years in France and Norway, *they are not worthy of attention,* because the persons through whom they came were *not authorised ministers of the Church.*" (Prin., pp. 151, 152.) He also says,— "in order for prophets not to produce more evil than good, it is necessary that ministers of the Universal Church (apostles?) be restored also." (Ibid. p. 154.) How prophets would "produce more evil than good," unless they are under the jurisdiction of apostles, we cannot understand. But the following confessions of the other apostle throw some light upon the mystery; and *they also push utterly beyond the bounds of credibility, the idea that the calling of the modern prophets is divine.* This apostle confesses that Mr. Baxter, who, for a time was the leading prophet among the "gifted" in London, no doubt "had received a great gift of prophecy"—so great that the Rev. Edward Irving thought he would devolve into an apostle. The nonfulfilment of his prophetic utterances, however, soon made his faith waver. Their peculiar character made the saintly Irving say, "Faith is very hard." At last he most emphatically prophesied that there should be a baptism with fire "on the day after the morrow;" and when the evening of the day named arrived, there was "an utterance from the power, 'Kneel down and receive the baptism with fire.'" They knelt in prayer. "Nothing, however, ensued"! For six weeks he waited and prayed, "but found it not." (Purpose, pp. 163, 164. Compare Life of Irving, vol. ii. pp. 234, 243, 419, 420.) Mr. Baxter declares that he told Mr. Irving "that we had all been speaking by a lying spirit, and not by the Spirit of the Lord." And he wrote a "Narrative of Facts" to deliver the others who had fallen into the same snare from "*the net of the fowler.*" The apostle—the author of the "Purpose," who confesses to Mr. Baxter's prophetic gift—tries to neutralize the force of this fact by saying that Mr. Baxter erred in giving "his own interpretation" to his prophecies. But Mr. Baxter's own narrative makes it most undeniably apparent, that *from previous disappointments regarding the fulfilment of his prophecies* he was in a most wide-awake state of mind on the occasion just referred to. And since "the power," by which he declares he was mightily controlled, bade him and those with him on that particular evening to "kneel down and receive the baptism with fire," there could be no room in this case for error in regard to *the time of the fulfilment of the prophecy*, however much room for difference there might be in regard to the "fire" with which they were to be baptized. Hence when all present knelt, and "nothing ensued," it is the merest nonsense, if not blasphemy, to say that the Spirit of Truth would deal thus with men. Moreover, Mr. Baxter's case is a warning to those who may be disposed to place confidence in the modern prophetic utterances *merely because there is evidently a supernatural power controlling the professed prophet*; for this gentleman, evidently both a highly intelligent professional man and an earnest christian, declares that the power by which he spake was so distinct from "the mere power of excitement," that in all his "trouble



and doubt about it he never could attribute the whole to excitement." (Life, p. 411.)

But we shall have a little more confession from this modern apostle, which shall prove pretty conclusively that Mr. Baxter is right in regard to the erratic character "of the prophetic power," and that the apostle is wrong. He confesses that the prophetically guided spiritual people in London received an American "pretending to have the gift of prophecy" who "turned out to be a rank impostor"! (Purpose, p. 160.) This case of the American, with other such "trials," taught them not to neglect "to act according to common sense," nor to trust "merely to the discernment of spiritual persons;" but to refuse "to admit strangers without personal introduction, which was omitted in the case of this man. Indeed, (he says very ingenuously,) in accordance with this, we have been taught in many ways, that in all things connected with the rule of the Church, and in all spiritual matters, it is not according to the way or mind of God that we should omit the common precautions of prudence, and of the common sense and reason of man; such, for instance, as not to proceed to ordain a man directly, because he may be called in prophecy to the priesthood; but to wait till the judgement of the ruler should accord with the call of the Spirit, that the man is fit for his place, laying hands suddenly upon no man." (1 Tim. v. 22; Purpose, pp. 162, 164, 165.) So it seems the spirit who speaks in the prophets of the Catholic Apostolic Church is liable to err, and to call the wrong man; and the ruler, that is, the apostle, we presume, has to set him right! And this the ruler does not by consciously having the unerring guidance of the Spirit of God, but by acting "according to common sense," and by calling upon those who are members of the Church or congregation, saying,—“that we may be helped in our judgement by your knowledge and observation” of “these servants of the Lord, who have been severally called of the Holy Ghost to the office of the priesthood; *yet, for the more exact knowledge of their fitness, we now call upon you,*” etc. (See Liturgy on “Ordination of Priests.”) Surely it is enough! The thing supplies its own refutation. And yet this modern apostle, the author of the “Purpose of God in Creation,” brings as a charge against Presbyterian ministers, that they are “without call of prophecy to their office”! Of what avail would such prophetic calling be?

Now, *the modern apostles* were called by these doubtful prophets. The prophets designated them, or *pointed them out*, though of course they believe that the *appointment* was from God. This distinction between pointing out and appointing, it would appear, is in this case marvellously important; and, to justify it, one has said, “John (the Baptist) did not appoint Christ, though he pointed him out to the people.” But were the modern apostles, previous to their designation to the office of apostleship, as inwardly certain and divinely assured of their apostleship as Christ was of his Messiahship? If so, how did they get this assurance? If not; then assurance that the appointment is from God rests simply on the fact of the supposed prophetic call; and alas! for its certainty, by reason of coming through such doubtful prophets.

After the modern apostles were thus pointed out by the prophets, and became the chief rulers in the Church, it was discovered, as one of them ingenuously tells, that "while the Holy Ghost gives light by prophets to enable the rulers to see their way, yet it is not light by prophets that is to guide the Church; *nor are the prophets to teach doctrine, or give orders and commandments*; these are the duties of apostles"! (Purpose, pp. 161, 162.) The light that comes through prophets has to be "discerned as to its true meaning by the ruler, whose office it is to judge whether the man is prophesying 'according to the analogy of faith,' and also to set in order what is so revealed." (Ibid. p. 162.) When the Holy Ghost said in the Church in Antioch,—"*Separate me Barnabas and Saul for the work whereunto I have called them*,"—this saying looks extremely like *an order and commandment*; and we do not read that it had to receive the sanction of apostles before it was obeyed. But the spirit who speaks in the modern prophets is otherwise situated, as shown by a fact related in the "Life of Edward Irving." Mrs. Oliphant tells it thus: When only two of the modern apostles had been appointed, and were in Edinburgh, "a command was given 'in the power' in Newman Street, (London,) to which Irving gave immediate obedience. It concerned, I think, the appointment of a certain number of evangelists. After this step had been taken, the absent apostles heard of it, and wrote, declaring the new arrangement to be a delusion, and rebuking both prophet and angel. The rebuked prophet withdrew for a time in anger; the angel (Irving) bowed his loftier head, read the letter to the Church, and confessed his error." (Vol. II. pp. 371, 372.) Had the prophet misinterpreted his prophecy? Or was it not according to the analogy of faith?

When the prophets, however, pointed out certain men as apostles, the "spiritual people" in Newman Street seem not to have doubted whether these prophetic designations to the apostleship were according to the analogy of faith. Least of all, we may suppose, would the men thus pointed out doubt the prophecies. The analogy has been argued by the modern apostles more or less ever since their designation, we presume; and they ask triumphantly, Do the scriptures anywhere say that the apostleship was to cease? Was it not given "till we all come into the unity of the faith"? (Eph. iv. 11-13.) But we may respond, as triumphantly,—Does the passage to which reference is made, expressly say, that apostles were to continue till we all come into the unity of the faith? Do not the scriptures also say that "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles?" Do the scriptures anywhere say that miracles were to cease? Did not Jesus say, "He that believeth on me, the works that I do shall he do also"? (John xiv. 12.) Is it not a fact that at the origination of what is now known as the Catholic Apostolic Church the gifted really counted on miraculous power being extended to them, and more or less frequently tried to work miracles and failed? One of the modern apostles confesses that to them, or their followers, God "gives no miracles;" except "the speaking with tongues and prophesying," which are not miracles. (Purpose, pp. 333, 334.) Yea more, this apostle even contends that

miracles were continued through the third century at least, "though gradually declining;" and at the same time admits that "from the death of St. John" there was a cessation "of the apostleship;" that those called apostles beside "the twelve" in the New Testament had not the same authority with the twelve. These admissions involve the further admission that the twelve appointed no successors, that no successors were otherwise pointed out. We ask, Why, if God intended the apostleship to be continued? And behold the answer of this modern apostle,—"It is not necessary to encumber this paper with any disquisition how, or why, the office of apostle ceased in the Church. It is sufficient to state the fact"! (Purpose, pp. 40, 41, 49, 347, 348.) To our mind the fact carries in its bosom both the how and the why. Simply it was evidently not God's intention to continue the office. There is not a word in the whole Bible to the contrary. It is in vain to say that apostles ceased because of the fallen and rebellious condition of the early churches. If their condition was such that God continued miraculous powers to them till the third century, why not apostles also, if such had been his desire and design? And yet, when we ask the modern apostles for the original attestations of the apostolic commission, we are even told that, "It is a sign of a wicked and adulterous generation when men call for miracles"! Very cool, is it not? We are told that John the Baptist did no miracle. True; but neither did he profess to have a divine commission to rule over the faith and worship of all the people of God.

Now, after all these erratic prophetic utterances and apostolic confessions, it is not necessary to encumber this paper with anything more about modern apostles and the want of modern miracles, except to say, that their anti-scriptural doctrines, on the one hand, and their want of the attestation of an apostolic commission on the other, prove their claim to a divine commission to be utterly untrustworthy. Their doctrines prove this as much as, if not even more than, their want of miracles.

Were we asked in a word to give a sort of synoptical historic view of the origin of this Church, we would be disposed to say, that its doctrine of the sacraments is taken from the High Church party in the Church of England (of which some of the "gifted" in Newman Street were, or had been members), and grafted on the Calvinistic view of the work of the Holy Spirit, as held by the Rev. Edward Irving; that in its prophets we see evidently a certain phase of modern "Spiritualism"; that its apostles, besides their office being named with prophets in the New Testament Church, were found necessary to keep the prophets in order, lest "more evil than good" should be produced by their oracles, etc.; and hence, the One, Holy, Catholic, and Apostolic Church. As to its end, though no prophet, we would say, that should the claim to apostolic authority die out, as it may, this Church has so thoroughly unlearned the simplicity of Protestant worship, and learned the essence of Roman Catholic doctrine, that it will likely go under the wing of Rome.

We have done. We have stated what we regard to be the truth frankly, and drawn distinctions perhaps somewhat sharply, that the truth and the error might the more clearly appear; and yet it is al-

ways our heart's desire to speak in love. May the truth have free course in the hearts of all readers to the glory of the Father, and of the Son, and of the Holy Spirit.

J. G.—B.

[We subjoin a list of the books from which quotations have been made, trusting that the references which have been given as briefly as possible in the text shall be found correct. In all the quotations it has been our aim to keep in view the scope and spirit of the context out of which they have been taken. To give full quotations always is not possible within reasonable limits.

The books known as "The Testimony," and "The Liturgy," are the only two books of authority.

"The Abstract Principles of Revealed Religion." By Henry Drummond, Esq., one of the modern apostles.

"The Purpose of God in Creation." Printed for private circulation. Another of the apostles was its author, though he died while it was going through the press.

Vol. XXIII. of "The Bibliotheca Sacra,"—an American quarterly, which contains a long article on the Catholic Apostolic Church by the Rev. W. W. Andrews. It is certainly the most philosophical vindicative exposition of all the works which we have read on this subject.

"The Life of Edward Irving," by Mrs. Oliphant. And "Observations" on the same, with "Correction of certain mis-statements therein," by David Ker, Esq.,—in which the fact that Irving was "arrested" at the administration of a baptism, because deposed by the Annan Presbytery, is acknowledged; while, at the same time, the deposition is acknowledged, from the Catholic Apostolic point of view, to have been an "injustice"! (See pp. ix. xiv.)

"Did the Spirit who directed the 'apostle' to bid Irving 'tarry' thus indorse an 'injustice'?" If so, was it the Spirit of God?

"Baptism and the Subjects Thereof." A discourse delivered in the Catholic Apostolic Church, Parliamentary Road, Glasgow, on the evening of Sunday, the 21st February, 1858.

"Tract on Regeneration." No. II. of a series entitled, "Truths (?) for our Days."

We have quoted from these, though not of authority, as containing, on the whole, a fair exposition by certain teachers and writers of this Church of the principles contained in the "Testimony" and the "Liturgy;" and as it is important to know what kind of instruction they supply to the people, we have sought to qualify our readers to determine how far they should be countenanced and encouraged. Of course, should any one, except the apostles in convention, correct these teachers and writers, it would be in vain to pay attention to his corrections, because also not of authority.]

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#### SOCIAL AND RELIGIOUS LIFE IN THE MIDDLE AGES.\*

THE Present is the heir of the Past. Each age bequeaths a legacy, whose items no will can specify, to its successor. The man of to-day reaps "the long results of time," and, perhaps

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\* The above paper was prepared originally as a Lecture to the Bathgate Working Men's Institute, and is now printed almost exactly as delivered. This is stated to explain a certain lightness here and there in the style, which might have been repressed had the composition been at first either intended or prepared for the press. Here and there, too, extempore sentences and paragraphs were thrown in, which the writer could not well incorporate into the body of the Lecture, and which were not of sufficient worth and interest to be appended as notes.

unconsciously enough, carries in himself wealth that has been accumulating in our world ever since Adam dwelt in his garden. It is trite enough to remark, that the characteristic difference of intellect and instinct here emerges. Instinct never improves—describes ever more the same circle. The bee that first sucked flowers of Eden, built its cell as exactly as its descendant of summer. The beaver has made no architectural discovery since its first parents constructed their first dam. The stag devised no short and easy method to escape the hunter, but before the modern rifle just as its ancient ancestor fell before the arrow of the mighty Nimrod. “Mutual Improvement Societies, Social Science Congresses, Popular Lectures, Mechanics’ Institutes, are, so far as I have heard, unknown in the animal creation. Its most advanced members never discuss “the Origin of Species,”—that sort of thing is reserved till the monkey has developed into the man. Instinct in the individual and species never improves;—experience, the wisdom of the ages, the riches of thought and discovery, never teach it. But intellect is always progressive;—experience widens it, speculation sharpens it, discovery enriches it. The inventions of one age become the common property of the next. The son needs not to learn where the father did—mounted on the advantages the father has given, he begins a stage farther on. And thus all history becomes a record of what the past has done for the present, tells what it achieved for itself and what it has bequeathed to us. Time is like a pyramid of treasures. Each generation comes, casts its wealth upon the heap, and then goes. And before this pyramid History stands, analyzes each contribution, tells its kind, its quantity and quality, and then bids us be what we owe to the centuries behind us. History should demand attendance on kings, but should tell us how men lived in any given age, what they did and thought, and whether the world was any the better for them, or the worse.

Let us then bid History lead us through the Middle Ages, not as through a distant, dark, and barren country, but through a country in which men,—our fathers and kinsmen, lived, thought, and acted, for themselves certainly, but also for us. We have but an hour or so to spare, but after a hasty glance into that world, we may perchance understand our world the better.

The middle ages intervene between two worlds—lie like a valley between the old world and the new. On the farther side is the ancient world, Grecian, Roman, Pagan, crumbled in ruin, dissolved into chaos; on the hither side the modern world, Teutonic, Christian, vital with inexhaustible energy, pulsing with intense vigorous life; and in the great gulf between

forces that decomposed the old and formed the new, live and struggle. Ancient history closes where the Middle Ages begin ; modern history begins where they close. When they open, the old world dies ; when they end, the new world lives. They extend, roughly speaking, from the fifth century to the fifteenth ; or, from the dissolution of the western empire to the revival of letters. This period may be again subdivided into the Dark Ages, extending from the sixth to the twelfth century inclusive, and the Dawning Ages, from the thirteenth to the fifteenth. The first begins with a *gloamin'*, and gradually darkens into a dense mid-night ; the second begins when the night is far spent, and slowly brightens into the dawn. In the first period fierce forces mingle and contend, storms gather and break, while through the drifting cloud-rack stars now and then peer forth, lurid and defiant like Mars, or gentle and sweet like Venus. In the second, the conflicting elements become hushed, bars of light shoot across the eastern sky, and the watchers on the heights see in the dim distance the Morning Star on its way to enlighten the earth. Augustine's *De Civitate Dei* rang the death-knell of the old world ; Luther's hammer, as it nailed his Theses on the church door at Wittenberg, struck the birth-peal of the new.

In the fifth century it had become an evident, indubitable fact that heaven had decreed the fall of Rome. Gigantic and invincible as she had seemed, inner decay had been long at work ; and even while the structure was good and vigorous to the eye, its heart was rotten—could not impel the life-blood through the body politic. The civic institutions had lost vitality. The army was supreme,—creator of emperors, distributor of authority, actual imperial power. Literature was dead ; a miserable race of rhetoricians,—bombastic, inflated,—alone survived. One power could have saved the empire—Christianity ; but to it the empire had been hostile till it was too late. Cæsar had tried to vanquish Christ ; but Christ was mightier than Cæsar. The Nazarene conquered. His religion lived ; the empire died, though not without many a fierce struggle. Diocletian divided and localised the power ; Constantine pursued the same policy. The eastern and western empires were formed. Capitals and Cæsars were multiplied. But all in vain. The hour of retribution had come. The Goths and Huns, the Ostrogoths and Vandals, the Franks and Visigoths, the Lombards and Alemanni, burst successively into the empire, penetrated to the capital, conquered the provinces, and settled in those parts that best pleased their barbaric eyes. The old civilisation perished before these barbarians. In Britain, Gaul, Spain, and Italy, it was trampled out. Issuing from their

German forests, as the waves issue from the bosom of the deep, each, as it followed the other, roaring into a cataract, the invading hosts swept on until the whole western empire was submerged, and a sea of barbarian tribes surged and heaved where once the cultured fields of the old world had been.

Now, imagine the state of Europe, invaded, subdued, possessed by these barbarians. They had energy,—fierce, irrepressible; courage that knew no fear; liberty that brooked no restraint and acknowledged no law save that of superior might. They had no literature, and little religion. Certain tribes had, indeed, after a fashion, embraced Christianity; but the great majority were heathens, believers in a mythology as fierce as themselves,—Thor, and Odin, and Balder, the beautiful, warrior-gods all, who loved the hero and hated the coward, welcomed the brave to Valhalla, with its hunting, and combats, and flowing mead; while they sentenced the faint-hearted to Hela, where shame and tortures were theirs. And these barbarians had no written laws. The whole tribe sat in council; every man had a voice and vote. The bravest and most skilful man was their leader. Him they obeyed and followed to battle. When weary of wandering, they conquered the province where they meant to settle, made the natives slaves, and divided the land. The leader had the largest share. Each subordinate received a portion proportioned to his merits, till the whole was duly occupied. Such were the men who overthrew the empire. Such the men who formed modern Europe. By them God slew and buried the old pagan world; by them he created and constructed the new Christian earth.

And herein lies a great moral. That old world was rooted in heathen ideas; on it Christianity and the nobler humanity it developes could not be grafted. So the old tree was torn up, the soil by much delving and harrowing cleaned, that the fresh vigorous tree might be planted in the soil of Christian ideas, and bear fruit for the healing of the nations. And, ever since, our world has been struggling in its own earnest but imperfect fashion to realise those ideas. Gibbon has glorified the age of the Antonines as the “period in the history of the world, during which the condition of the human race was most happy and prosperous;” and has planted in it the sceptic’s paradise, where “the various modes of worship were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful.” But only the most frantic sceptic, with the most wonderful faculty of believing what he wished, and disbelieving what he hated, could have imagined that world happy as compared with this. Then a few philosophers preached stoical maxims which far fewer practised; now truths, human be-

cause Christian, are the life-blood of the many. Then society was founded on ideas either individually or nationally selfish ; now it rests on principles universally benevolent—principles that bless and honour man as man.

But to return. When one considers those terrible hordes, their energy, their ruthlessness, their ignorance and heathenism, the wonder is that the world was not thrown back into utter irremediable barbarism. But one power stood firm, awed the very barbarians, and gradually vanquished those victors of the world—the church. Guizot has said,—“Humanly speaking, it was the church that saved Christianity,” and we may add civilisation, and all it comprehends. The Latin Church did her duty then right well. Her missionaries penetrated into the conquered provinces, preaching, teaching the fierce tribes the mild religion of Jesus. Clovis and his Franks, the Goths, Ostrogoths, Visigoths, and all the other invading tribes, were one by one gained to the faith. Then the missionaries penetrated into the still heathen countries. Columba evangelised Scotland ; Augustine and Paulinus, England ; Boniface and his disciples, Germany ; Adalbert, Prussia ; and Anschar, Scandinavia. Grandly devout and devoted, brave and self-sacrificing, were those missionaries, somewhat after the apostolic school, helped by no large subscriptions from home ; but full of faith, certain that God would send aid, ready to work with their own hands till converts rose to supply material things. Sometimes the missionaries found earnest hearts, craving gospel truths. Paulinus had preached to Edwin of Northumbria. Edwin, Agrippa-like, was almost persuaded to be a Christian. He called a council of his chiefs, and asked what should be done relative to the new faith. A venerable old man, father of the council, rose, and out of his sad heathen heart said—“You remember, perhaps, what sometimes happens in the winter evenings whilst you are at supper with your caldormen and thanes ; while the good fire burns within, and it rains and snows and the wind howls without, a sparrow enters at the one door, and flies out quickly at the other. During that rapid passage it is sheltered from the rain and cold ; but after that brief and pleasant moment it disappears, and from winter returns to winter again. Such seems to me to be the life of man, and his career but a brief moment between that which goes before and that which follows after, and of which we know nothing. If, then, the new doctrine can teach us something certain, it deserves to be followed.” Strange, sad speech ; the awful eternities behind and before, life’s feeble gleam in the middle. Little wonder that Edwin and his Saxons embraced the faith that changed the two eternal winter nights into one eternal



summer. But the missionaries did not always triumph so gloriously. Those fierce tribes loved Odin and Thor, and their own Valhalla; did not well understand the mild Jesus and the peaceful heaven. Self-sacrifice, patience, resignation, were not among their virtues. In their own red-handed wild-hearted fashion, they loved a warrior's life and death here, and a warrior's glory hereafter. So, in rarely characteristic sort, Missionary Wulfram had persuaded Prince Radbod, the Frisian, to be baptized. Prince Radbod stood at the font, rather studious, one foot in, another out. "Tell me," he says, "are there more Frieslanders in heaven or hell?" "In hell," the missionary makes answer. "Then," quoth Radbod, "I can't give up the company of my ancestors, even for the joys of heaven"—and away he went back into his heathenism, better pleased to be lost with his warrior sires, than saved without them! Then those old missionaries were not easily dismayed—inventive, bold, resolute, they dared and did many a brave thing. Boniface was preaching to a wild German tribe. A sacred oak, Thor's oak, invested with divine power, awed the people; in its presence no sermon could melt, no appeal convince. Boniface seized an axe, hewed down the tree, while the superstitious pagans, horror-struck, expected a thunder-bolt to strike the missionary dead. But the tree fell—he lived—the pagans, now despising Thor, the god who could not defend himself, believed; and the mighty oak was built into a Christian chapel. So lived, laboured, and fought those valiant mediæval missionaries.

Conversion certainly effected a change for the better alike in the men and nations; but the better, or even the best then, was not, according to our modern notions, very good. Those brawny Goths, those flaxen-haired Saxons, those adventurous Northmen, full of martial energy and high enterprise, with their old *Sagas* firing their wild hearts, their trusty swords ever needed to keep the lands they had conquered, how could they become all at once humble, obedient, religious men? A world dark, chaotic, stormful, could not be assuaged and enlightened in a moment. Men long accustomed to the law Wordsworth has immortalised—

"The good old rule, the simple plan,  
That they should take, who have the power,  
And they should keep who can,"

could not become readily workmen, citizens, decent burghers, polite M.P.'s, and learned clerks. But the power that had converted helped to civilise. The then existing church played a right noble part. It had gained, as it deserved to gain—for it was real, earnest, sincere,—a thorough ascendancy over that rude age. It had unity, order, discipline, and these gave it rare ad-

vantages over a society unorganised and lawless. It was the one tribunal that regarded right and wrong; the moral teacher that educated the public and private conscience; the great instructor in law and letters. It protected the weak, clothed and fed the poor, informed the ignorant, opposed and defied the oppressor. Often it wrung from the tyrant liberty and justice to his subjects; from the master, freedom to his slaves. Longfellow's Norman Baron is as true as it is beautiful, as actual history as it is fine poetry. Of many a dying baron in the middle ages could it be said,—

“In that hour of deep contrition,  
He beheld with clearer vision,  
Through all outward show and fashion,  
Justice, the avenger, rise.

All the pomp of earth had vanished,  
Falsehood and deceit were banished,  
Reason spake more loud than passion,  
And the truth wore no disguise.

Every vassal of his banner,  
Every serf born to his manor,  
All those wronged and wretched creatures,  
By his hand were freed again.

And as on the sacred missal,  
He recorded their dismissal,  
Death relaxed his iron fetters,  
And the monk replied—Amen.”

Perhaps still more characteristic is that story Guizot tells of St. Bavon, once Duke of Brabant. Having been, after a wild life, converted, he became first a monk and then a hermit. One day he chanced to meet an old bondman he had once severely beaten and sold. Remorseful, penitent, he fell at the bondman's feet, crying—“Behold, I am he who sold thee, bound in leathern thongs, to a new master; but, O my brother, remember not my sin against thee, and grant me this prayer! Bind me now hand and foot; beat me with stripes; shave my head, and cast me into prison; make me suffer all I inflicted on thee, and then, perchance, the Lord will forget my great sin that I have committed against him and against thee.” The slave refuses; the saint insists, has his will, and is cast into prison, where he remains awhile mourning his crime against a man and a Christian brother. And, sirs! however much the theology of the story may offend, its moral cannot but please. The church that could make an offender become so great a penitent, could not fail to ameliorate and bless our world.

We are good Protestants. The very words monk and monastery are abhorrent to Scotch ears. Stories of their vices are familiar to us from childhood. We despise, or pity, or con-

demn the men; we ridicule or denounce the system. And certainly men and system, as they became latterly, deserve all that has been said to their reproach and shame; and that is saying a great deal. But let not our Protestantism, however loyal and hearty; let not the evils and sins, the infamies and crimes of the later monasteries, blind us to their early excellencies, to their noble services in the cause of humanity. Certain monks have been among the noblest benefactors of our race. Their institutions helped greatly to civilise our world. They were our earliest and best farmers, scribes, and colonists. In many a savage district the monastery rose, an asylum for the wretched, a home for the weary, a refuge for the persecuted, a storehouse for the famishing. The early monks were hard workers, tilled the soil and taught the wandering barbarians to become industrious husbandmen; built houses, and instructed their flocks in useful trades and necessary arts. Where the monks penetrated, there religion and industry and law soon flourished. Then the monasteries sheltered learning. The old barbarians cared little for books, or knowledge; these might have perished had they not been folded in the kindly bosom of the monastery. Then, too, weary men who had fought in many a bloody battle, wrangled in many an angry council, dared many strange adventures, until they had sickened of the turbulent world and longed for rest, came, penitent and humbled, to repose in the kindly arms of some religious house. And there, too, in later days, devout men, like Fra Angelico, or Fra Bartolomeo, expressed their devotion in those saintly pictures that are the wonder and admiration of our own day. And think not that in these monasteries the Bible was unknown. Nay, it gladdened many an old monk's heart; and many a scribe spent long days and nights in multiplying copies, and laboriously yet lovingly doing the work of our modern printing press. In many of our museums, curious old illuminated MSS. survive to testify to the devotion and affection those monks had for the sacred book; and often have I thought, while looking at their beautiful workmanship, "how those ancient men must have loved God's Word, so to adorn and beautify it." Take such a scene as this, one far from being singular. The venerable Bede lay dying in his monastery of Wearmouth. For fourteen days he had been busy translating the Gospel of John into the Anglo-Saxon tongue. He dictated, and his scholars wrote. Just as his last day was drawing to a close, he was translating the last chapter. The final sentence was translated. "Write it quickly," said he to the scribe. "It is finished," the scribe replied. "Yes," said Bede, "thou hast spoken rightly, 'It is finished.' Take my head in thy hands, hold it up; for it is a great joy to me to sit

over against the spot where I have been wont to pray, that I may quietly call upon my Father." Thus supported, with his work done, the old man fell asleep, his lips breathing as they closed in death—"Glory to the Father, and to the Son, and to the Holy Ghost." Ah! thank God, saints have always lived and helped to sanctify and glorify this sad, sinful earth.

Of course, other influences came to help in the work of civilisation. Chivalry arose from sources partly religious, partly hereditary. Those old Teutonic tribes were by nature chivalrous—loved, honoured in their rough but romantic way, their women—were martial too, loved the heroic, the daring; and the Roman church, ever wise as a serpent, though not always harmless as a dove, turned those master passions to use; and the knightly order, with its worship of God, the ladies, and honour, was instituted. And the very extravagances of those old errant-knights were, for the time then being, excellencies. Their fantastic devotion was needed to counteract the excessive lawlessness; their chivalrous gallantry, the caprices of private might and malice. Then, too, their adventures—their admiration of their heroes—created a literature, popular and stirring. The German sang in the heroic court of the Hohenstauffen, in the castles on the ancient Rhine or the wild Thuringian forests, his *Nibelungenlied*; the Troubadour made the gay and sunny south vocal with his love-sick melodies; the English minstrel woke the echoes of the hall to the strains of his roundelay, and each helped to develope at once the national speech and the national heart. Then, too, while knights searched the earth for adventures, and displayed their high courage in tournament or on battle-field, men began to gather into towns, and settle down under municipal systems and laws; to form a shrewd, self-regarding middle-class, sturdy, brave, self-reliant burghers, who understood the apparently incompatible sciences of getting rich and being loyal. Amid the islands of the Adriatic, Venice arose; on the banks of the Arno, Florence began to extend her walls; Pisa and Genoa to send out their adventurous ships. Flanders, too, soon rivalled Italy, and Flemish merchants became wealthier than kings. And as wealth increased, so did the demand for it; the safeguards needed for its protection, and the refinements required for its enjoyment. Schools, too, were formed; universities founded; students multiplied; knowledge diffused. And so the barbarians gradually settled into those classes and grades—citizens, yeomen, barons—that make up that great concrete abstraction—modern society.

Into those middle ages, then, let us look, and strive to see how

men then lived, and thought, and acted. Let us abandon for the nonce the beaten paths of history. It loves to wait on majesty—to tell how kings fought and ruled—how Pope and Kaiser, Baron and Bishop, threatened and contended, communicated and excommunicated in their high-handed and imperious style. A lowlier task and humbler walk shall be ours—to sketch the daily lives of our fathers, cleric and laic, in those dark and turbulent times. Yet the portraits of those old men are dim enough—covered with the dust of centuries, the colours faded, the outlines almost effaced, and we must peer with keen though tender eyes into their quaint simple features. Those days are so unlike ours, we can hardly conceive ourselves living under their conditions and after their fashions. Yet, unless we can so do, they must be to us dead and unintelligible. We must forget our railways and telegraphs, our smoky factories and busy mines, our political parties and religious sects, our social castes and trades unions, our schools and institutes, newspapers, magazines, books, political agitations, and theological lore; and imagine a society where these things, and all they imply, are undreamed of and unknown. The very face of the country is different. The Lincolnshire fens are undrained. Primeval forests still stand, here stagnating with bog, there dark with trees. Cities are few and far between, and for the most part little else than clumps of houses that cluster round castle or cathedral for protection. The heights are often crowned with immense baronial castles, flanked with massive towers, surrounded by deep moats, defended by strong walls, and presided over by a proud keep. In sheltered spots, embosomed amid grand old English oaks, monasteries nestle, within which the sweet notes of the Vesper Hymn, or the grand awful music of the *Dies iræ*, *Dies illa*, or the *Stabat Mater dolorosa* may often be heard. Each monastery has its extensive well-cultivated farms, the monks being splendid farmers; but elsewhere the cultivation is poor, and limited to narrow, tremulous stripes. The cathedrals, abbeys, chapels, are splendid in design and exquisite in workmanship, wonderful Gothic structures,—the delight of that day, the marvel of this; but the houses are poor enough. Even the well-to-do yeoman lives in a wooden erection, thatched with straw and plastered with mud. In the centre of the big and only room it contains, a fire burns; and as there is no chimney, the smoke is allowed to wander at its sweet will to the outer world, either through a hole in the roof, or, after rather smartly saluting eyes and nose, through the more stately aperture called a door. The yeoman, in true patriarchal fashion, sups at the same table as his dependents; the benches on which they sit by day become at night beds, and the great hall the universal sleeping

chamber. The burgess or handicraftsman lives in a house more elegant, but less commodious—indeed, curiously contrived to be as inconvenient as possible. The city houses are low, often whitewashed; the city streets unpaved, with a superabundance of liquid and other substances neither very fragrant nor very clean. Each trade has its own guild; each guild its own quarter of the town, so that the stranger, coming from the country to purchase, may not lose himself in the dense crowd of men and houses in a city of ten or twenty thousand inhabitants. And in those plain and primitive days, all things were to match. The farmer paid 6d. an acre for arable land; 1s. or 1s. 6d. for meadow. He cultivated the soil so well that it yielded, on an average, 6 bushels of corn an acre; 9, or, in a good year, 10 bushels of wheat. For wheat he might get 6s. 6d. a quarter; for barley, 3s. He paid his reaper 3d. a day, without food; his regular servant 18s. a year. He sold an ox for 12s.; a sheep for 1s. 2d.; cheese cost  $\frac{1}{2}$ d. per pound; butter,  $\frac{3}{4}$ d.; and a penny bought 25 eggs. A lawyer had the modesty to give important counsel for 3s. 8d., and if with extra care and circumspection, the generous addendum was made of “4d. for his dinner.” A country gentleman was “passing rich,” on a much less sum than Goldsmith’s village parson—£10 or £15 a-year; and a baron was endowed with immense wealth when his income reached £150 per annum. And thus, though it belongs to a much later date, we need not wonder at Hugh Latimer’s often-quoted but graphic description of his father’s house:—

“My father was a yeoman, and had no lands of his own; only he had a farm of £3 or £4 by year at the uttermost, and hereupon he tilled so much as kept half-a-dozen men. He had walk for an hundred sheep, and my mother milked thirty kine. He was able and did find the king an harness, with himself and his horse, while he came to the place that he should receive the king’s wages. He kept me to school, or else I had not been able to have preached before the king’s majesty now. He married my sisters with £5 or 20 nobles a-piece, so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours. And some alms he gave to the poor; and all this he did of the same farm. Where he that hath it now, payeth £16 by the year, or more, and is not able to do anything for his prince, or himself, nor for his children, or give a cup of drink to the poor.”

The men in those old times had a religious life, deep, earnest, devout, though strangely interblended with the dismal, grotesque, and cheerful. It oscillated between the extremes of gloom and gaiety, asceticism and indulgence. Its most characteristic expression,—the monasteries—were in their idea instructive and

beautiful enough. They were intended to be, but alas ! rarely were, all that the Cistercian inscription, so beautifully rendered by Wordsworth, describes—

"Here man more purely lives, less oft doth fall,  
More promptly rises, walks with stricter heed,  
More safely rests, dies happier, is freed  
Earlier from cleansing fires, and gains withal  
A brighter crown."

The monastic orders rose out of either a devotion excessive to extravagance, or a policy comprehensive and profound. The legends that still survive of their respective founders are characteristic. Benedict, the father of the Benedictines, sick of the wickedness of his native town, flees while still a boy to a lonely mountain cave. Ascetic, abstemious, alone, he has yet many a fierce struggle with sin. The boy's heart had been touched in our common human way, and the image of a "layde faire" followed him into his hermit's cell. But the image soon became a sad torment to our hermit, a potent auxiliary to malicious Satan. One day that cunning old tempter whispered the old name, and warmed the old love, till our hermit, greatly longing, almost became a Benedict indeed. But when the longing was intensest, he chanced to see a providential bed of nettles, rolled himself naked therein, and in a blistered skin soon forgot a bleeding heart. He who had the genius to discover and the courage to apply a love-cure so potent, could not fail to become an altogether wonderful saint. So, ere long, men as anxious, though not so able, to be as good as he, came to him, and in effect said, "Take charge of us ; we cannot take charge of ourselves." And he did take charge of them, enacted and enforced with a will rules strict enough for men who preferred the embrace of a nettle-bed to that of a gentle lady, organised them into a body which soon became too large for their rather limited cave accommodation. Then the first Benedictine monastery was built, and before many years they rose by the thousand on the vine-clad slopes of Italy, the sunny plains of France, in the dense forests of Germany, and the undrained fens of England. And how the monks prayed, and tilled, and built, and cooked, and cured, and wrote, and taught,—or, perhaps, how they ought to have done these things,—thou mayest learn in the brilliant romance of the "Monks of the West," by that brilliant Frenchman, and pious ultramontanist, Monsieur Montalambert.

But these old Benedictines, Benedict's rules, authority, and example notwithstanding, were not enough for the world, were not enough for themselves, poor men ! They grew uncommonly fat, and, of course, obesity, even when monkish, had its usual antecedents and consequents. So the world

began to slip from the grasp of the church. Immoralities, heresies, schisms multiplied. Francis of Assisi looked round him, saw wealth and self-indulgence everywhere, and began to preach poverty and self-denial. He blushed at his own good coat; exchanged it for a beggar's tattered and dirty garments, starved himself, beat himself, nursed the plague-stricken, served with his own hand the wretched and the poor. Men laughed at him as a crazed enthusiast; then honoured him as a prophet; then worshipped him as a saint. His example was contagious. Men put off their shoes, put on tattered cloaks, hempen girdles, went bareheaded, became as dirty as possible, and then, in simple impassioned language, preached poverty. And that preaching electrified the people. There is no more wonderful story on record than that of the early Franciscan Friars. And Francis himself must always remain its centre, its heart. A mystic figure, almost lost in fable, yet fable that must have a wonderful residuum of fact. He burns with missionary zeal; starts to the east to convert the Saracens; offers to the Sultan to prove Christianity and disprove Mohammedanism in an altogether novel way. He and the defender of the false faith shall walk through an immense fire. He who dies to be held vanquished; but he who lives to be victorious. The impartial if not altogether fair offer is declined, doubtless to the comfort of the Mohammedan apologist, and Francis offers to submit to the proof alone. But the Saracens refuse, and Francis has to leave them unconverted. On his way home, the fish, wiser than the pagans, surround his vessel, and listen to his discourse. And Francis loves them—loves all living creatures, and all love him. He likes to listen to the birds, the birds like to listen to him, and they have many a strange talk together. So the saint lives in the fashion then deemed pious, has many a wonderful vision, receives the *stigmata* on his body, and dies, leaving his order as his legacy to the world—an order which began by doing much good, and ended by doing yet more evil.

While Francis was still living in his native Assisi, Simon de Montfort was busy exterminating the Albigenses of Languedoc. While the Crusade was at its bloodiest, a Spanish priest, silent, austere, studied the scene, and thought the murderous method, though the oldest, the least effective way of dealing with heresy. He saw that the heretic preachers were more earnest, intelligent, sincere than the Catholics, and so he said—"Put down the false doctrine, not by the sword, but by teaching true doctrine; and teach it by earnest tongues, good lives, and solid arguments." And he set about realising this design—realised it, too. Europe was soon swarming with his preaching friars. They filled every



city, every village, poured into the universities, held alike the hearts of the people and the minds of the students in thrall. And their creator had his reward. The highest thing those times could imagine was saintship, and so Dominic became a saint. And the friars would tell, as they extolled his virtues, what wonderful things he had done; how he had drawn up a paper to confute the heretics; how the heretics had replied, and the two papers were cast together into the fire. But the discerning flames, while consuming the heretical, had scrupulously respected the saintly document, and given it up unharmed. Or how a lady, very fair and very gay, and very proud of a beautiful nose, had resolved to become a nun; but, during her novitiate, changed her mind and wished to return to the world. While thus minded, one day she blew her nose, and, behold! the beautiful olfactory organ came away in her handkerchief. Of course, a return to the world in a noseless condition was out of the question; a nun she was and would continue, whereupon Dominic graciously restored the loved but lost member. These stories seem silly enough now, but once they were wonderful proofs of saintship—anent which we may note, to our comfort, that our standard of saintship has changed considerably since then.

Those Friars,—Franciscan, Dominican,—were at first mighty preachers. But the monastic system at its best rested on an extravagance, a perversion, and the bad system soon depraved the men. The friars lived by begging,—were the most splendid beggars the world has ever seen; and begging, even in the name of religion, is not a very moral occupation. They were ignorant themselves, but with the cunning to see and prey upon the greater ignorance of the people. They became vendors of indulgences, hawkers of relics, travelling buffoons, whose buffooneries were caricatures of the most sacred things. They were ubiquitous. Enemies, like Wycliffe, compared them to locusts that darkened the country and devoured every green thing. They were the objects of countless satires. Their ignorance, their unblushing impertinence, their immoralities, gave the wit and reformers of the fourteenth century matter enough for ridicule or denunciation. Wycliffe has written a description of these worthies more true than flattering. "The Vision of Pier Plowman," "The Freres of Berwicke," the "Canterbury Tales," all contain characteristic portraits of the ordinary English Friar. We must, meanwhile, confine ourselves to the latter. Among the graphic pictures good Geoffrey Chaucer has painted for us of those who started from "the Tabard" "in Southwerk,"

"to wenden on pilgrimage  
To Canterbury with devoute corage,"

are a Monk, a Friar, and a Pardoner. The Monk is a jolly fellow, likes a good horse, follows the hounds in grand style, and dresses like a dandy. He "loved venerie."

"Ful many a deinte hors hadde he in stable."

He was mounted rarely :

"And whan he rode, men mighte his bridel hear,  
Gingeling in a whistling wind as clere,  
And eke as loude as doth the chapell belle."

He was very scornful of his censors when they said, "hunters ben not holy men." Any unfavourable text he "held not worth an oister." He had no intention to "make himselven wood," or "upon a book in cloister alway to pore," as "Austin bit." His was a pleasanter world :

"Of pricking and hunting for the hare  
Was all his lust."

He had his "sleves purfled at the hond;" to fasten his hood, "he hadde of gold ywrought a curious pinne," with "a love-knotte" in the greater end. He was certainly a "fayre prelat," not "pale as a forpined gost," but altogether a handsome

"Manly man, to ben an Abbot able."

The Friar was a more notable personage still. He was "wanton and merry;" a master of "dalliance and fayre language," in his easy way.

"Ful swetely herde he confession,  
And plesant was his absolution."

Never severe, he did not touch the heart, but demanded that

"Instead of weping and praiers,  
Men mote give silver to the poure freres."

As became a fellow so merry, he

"Knew wel the tavernes in every toun,  
And every hosteler and gay tapstere,  
Better than a lazar or a beggere."

He was the latter himself in such an eminent degree, that

"Though a widewe hadde but a shoo,  
Yet wold he have a ferthing or he went."

He was a capital musician :

"Wel coude he singe and plaien on a rote;"

and when he did sing

"His eyen twinkeled in his hed aright,  
As don the sterres in a frosty night."

So much for the Friar. But the Pardoner was a more wonder-

ful person still. He was straight from Rome, and sang full loud,  
 "Come hither, love, to me." He was no beauty, but had "hair  
 as yellow as wax," that hung smooth "as doth a strike of flax."  
 He had glaring eyes "as a hare;" a voice "as small as hath a  
 goat;" no beard had he, "ne never non shuld have,"

"His wallet lay beforne him in his lappe,  
 Bret-full of pardon come from Rome al hote."

His collection of relics was extraordinary. He had a pilwebere  
 (pillow-case)

"Which, as he saide, was our ladie's veil."

Besides it, "a gobbet of the seyl which Seint Peter hadde."  
 And in "a glass he hadde pigge's bones," by which miscellaneous  
 curiosities, he "gat him inore moneie" in a single day

"Than that the parson gat in monethes tweie.  
 And thus, with fained flattering and japes,  
 He made the persone, and the peple, his apes:"

And that Chaucer's Pardoner was by no means singular, the  
 following catalogue of relics from our own Sir David Lyndsay  
 will show:—

"The calum of St. Brydie's cow,  
 The gruntil of St. Anton's sow,  
 Wilk bore his haly bell.  
 Here is a relick lang and braid,  
 Of Fyn-Mac-Coul the right-chaff blade,  
 With teeth and all togidder."

Such, then, were the friars as they lived in the fourteenth  
 century, and we must now attempt to see them at work in their  
 own way. Let us imagine ourselves back in the fourteenth  
 century. It is a holiday—Christmas time, when the yule log  
 blazes merrily on the hearth, and the heart of man is open to  
 generosity and enjoyment. The day is clear and bracing, with  
 the fine sharp frost that quickens the blood and colours the  
 cheek. The villagers are all a-foot, gaily dressed, determined  
 to enjoy themselves, to obey the Abbot of Unreason or the  
 Lord of Misrule to the uttermost. Here a morris dancer dis-  
 plays his wonderful agility; there a mimic makes himself a fool  
 for the general edification and delight. The friars are equal to  
 the occasion, preach, beg, and sell indulgences in their own unique  
 rollicking style. Here is one with a good deal of old Friar Tuck  
 in him, in his physical, perhaps also in his mental man,—rather  
 like a certain Sir John Falstaff, who has since then attained  
 considerable celebrity on this world's stage. Our friar has a merry  
 twinkle in his eye, and one can see how on his rostrum there he  
 enjoys the scene. But the rustics gather round, and he clears  
 his voice for the sermon.

"Good Friends," he begins, "a Merry Christmas to you, and remember the poor friars. A penny given to our order is worth more than a shilling spent in other ways. A certain man committed many crimes, but he was very good to the friars. He died and was brought before the tribunal of the great Judge for Judgement. The evil spirits accused him of his innumerable crimes, but the holy angels told, as a set-off against a like number of sins, how many times he had given to the friars. At length the gifts had a majority of one, against which the demons in vain attempted to object any sin. The clemency of the Judge therefore spared the man, and commanded his soul to return to his body, and mercifully granted him a chance to repent. You see, then, good people, how potent money given to the friars may be!

"But, good friends! we must to-day remember the blessed Virgin, and what she can do to save her worshippers. There was a man whose occupation was highway robbery, but whenever he set out on any such expedition, he was careful to address a prayer to the Virgin. Taken at last, he was sentenced to be hanged. While the cord was round his neck, he made his usual prayer. Nor was it ineffectual. The Virgin supported his feet with her white hands, and thus kept him alive for two days, to the no small astonishment of the executioner, who attempted to complete his work with the strokes of a sword. But the same hand turned aside the weapon, and the executioner was compelled to release his victim, acknowledging the miracle. Make then, good friends, the Virgin your protector; kiss her image, and drop a penny into the box."

But suddenly a dull rumbling noise interrupts the eloquence of our rotund friar, and all eyes are turned to the quarter whence the noise comes. A huge machine, like a travelling menagerie-van, with flags flying at the several corners, comes creaking, lumbering along. Crowds follow, and when the machine stops, friar and audience hurry towards it. Let us join the concourse, standing with wide eyes and mouth before the open front of the caravan. Why, what is this? Here is a stage, with three separate scenes, a lower,—sulphurous, fiery, dismal; a middle,—commonplace, green, earth-like; a higher,—gilded, splendid as the decorator's art can fashion it. Let us ask a bystander, "What do these represent?" "Don't you see there is heaven above, hell below, and earth in the middle. The blacksmiths have just played the Purification, and the bakers the Last Supper, and now the skinnners are about to play the Resurrection." "Is there to be a play, then?" "Aye, you dullard, a Mystery, and his Holiness Pope Clement has promised a thousand days' pardon to all who resort in a peaceable manner

to see these plays from time to time." But a great bell interrupts our informant, and the play begins. Scene,—a sepulchre, whence the Saviour issues, dressed in a gilt peruke to represent a nimbus, and a sheepskin coat brilliantly coloured to figure a cloud of glory. His appearance terrifies the guards and they scamper off affrighted. Then there is terrible commotion in hell. Satan, with the orthodox tail, cloven hoofs, and a voluminous red-beard, issues from hell-mouth, yelling, flapping his wings, to the amused consternation of the spectators. He looks into the tomb, finds it empty, and then is suddenly assailed by certain rather tangible spirits before invisible, is pelted, driven back, and bundled rather ignominiously into his own place. And so the play proceeds through other scenes less apocryphal and better known, to the end,—which reached, the machine rolls on to another part of the town, where the tailors await it to perform the Ascension.

We have heard a friar preach, and seen a mystery play, such as the church of those days caused to be written and acted for the amusement and edification of the people. And here, we fear, our sketch of those days must end. We had intended to limn the mediæval theologian, erudite, subtle, disputatious, as exemplified in the daring Abelard, or the profound Anselm, or the inexhaustible Aquinas. But the seraphic Doctor should have been our favourite, our model schoolman. When one looks at those seventeen folio volumes of his, once so potent and entertaining, one cannot deny a feeling of reverence to "Friar Thomas and his goodly lore." Then, one should like to picture the abstract, absorbed thinker, once, while dining at the royal table, startling the laughing courtiers by exclaiming, *Conclusum est contra manichæos*. Or, still better, the doctor on a visit to Pope Innocent IV. Scene,—Room in the Vatican. Table covered with indulgence money. Pope seated thereat. Thomas enters. "You see," says the Pontiff, "the church is no longer in the days when she could say, 'silver and gold have I none.'" "True, Holy Father," responds our schoolman, "and she is therefore as little able to say to the sick of the palsy, 'rise up and walk.'" We had intended to sketch next the mediæval poet, quaint, happy, gossipy Geoffrey Chaucer, and intense, sad, severe Dante Alighieri, the one always a cheery, objective, merry Englishman; the other a restless, subjective, stern Italian, whose nature had been heated into its burning loves and hates in the conflicting fires of Florentine feuds. But time and space consult no man's intentions; and our lecture, half finished as it is, must now end. And so, dear friends, I bid you good-bye, with the hope that,

as we have more light, we may be more enlightened than our fathers, and that we may, in proportion to our opportunities, be wiser and better men.

A. M. F.—B.

#### OUR LORD'S AGONY IN GETHSEMANE.

WE approach in this paper one of the most solemn scenes, ever witnessed on our earth, or in the universe,—the scene of our Saviour's agony, as depicted in Matthew xxvii. 36–39.

Verse 36. *Then cometh Jesus with his disciples unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go yonder and pray.*

This place called Gethsemane was, as we learn from the evangelist John, a garden, or pleasure-ground. It had belonged, perhaps, to some one who knew and respected Jesus. At all events, it was a favourite resort of our Lord's. "Jesus," says John, "ofttimes resorted thither with his disciples." It was most probably the place where they were accustomed to camp out during night. They would have their booths there,—their temporary tabernacles or tents; and often in the stillness of the night would Jesus walk out alone within its precincts to commune with his Father,—alone, though not lonely. The word Gethsemane means *olive-press*; and no doubt at some time or other, and possibly at the very time that our Lord was on earth, there would be in the spot a press, or presses, for the manufacture of olive oil. The entire Mount of Olives, as is evident from the name, was a celebrated habitat of olive trees. It was, indeed, beyond all other known places, the peculiar home and habitat of the olive. There is at the present day a garden on the mountain, which is called Gethsemane. It lies about three quarters of a mile from the city of Jerusalem. A most lovely spot it is,—in which the writer had the inexpressible happiness of spending an entire sabbath afternoon. In this garden there are at the present time eight remarkable olive trees. They are remarkable for their extremely venerable appearance. They are of great girth, and exceedingly gnarled and rugged. They have had a patriarchal appearance for many generations,—for centuries. A celebrated traveller of the name of Henry Maundrell, who visited Jerusalem in the year 1697, and published soon after a narrative of his journey, says of the garden—"it is well planted with olive trees,

and these of so old a growth, that they are believed to be the same that stood here in our blessed Saviour's time." The trees must have been exceedingly old-looking at that time, when it was believed that they had been there even in the Saviour's time. The present Dean of Westminster, Dr. Stanley, who visited Jerusalem a few years ago, in company with the Prince of Wales, says of them,—“In spite of all the doubts that can be raised against their antiquity, the eight aged olive trees, if only by their manifest difference from all others on the mountain, have always struck even the most indifferent observers.” “They will remain, so long as their already protracted life is spared, the most venerable of their race on the surface of the earth. Their gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem,—the most nearly approaching to the everlasting hills themselves in the force with which they carry us back to the events of the Gospel History.” Josephus mentions, indeed, that the Romans, when carrying on the siege of Jerusalem, cut down all the trees in the neighbourhood of the city, and for ninety furlongs round about. But then it would be only the well-grown trees which would be of use to them, and which they would cut down. The young trees would be everywhere left standing; and thus perhaps the very trees that at present survive in Gethsemane, were there when our Saviour, on the last eventful night of his career, sought his favourite retreat and bore his tremendous agony.

When our Lord reached Gethsemane, he said to his disciples, *Sit ye here, while I go and pray yonder*. His spirit was beginning to be pressed and crushed, and he felt that he must get for a season into comparative solitude; for, when the soul is in very great affliction, it feels that the presence of a company is an inconvenience and a disadvantage. One is best wound up in absolute or in comparative solitude.

Verse 37. *And he took with him Peter and the two sons of Zebedee,—that is, John and James,—and began to be sorrowful and very heavy, or rather, and very distressed.*

The expression that is rendered *to be very heavy*, and that may be rendered *to be very distressed*, is peculiar in the original. It means, as is supposed by some of the most distinguished scholars, *to feel as if away from one's people, away from home*. It describes, that is to say, the extremely desolate and lonely feeling which often comes over those who are far away from their home and their native country. Jesus, in Gethsemane, felt that he

was far away from his heavenly home,—his happy heavenly home, where there was every comfort and joy,—where there were everlasting light and everlasting love. He was on earth, which should indeed have been to him as his own home; but it was not. He had come to his own, but his own received him not. They treated him as an unwelcome visitor, as a stranger, as a foreigner, as an intruder, as an enemy. They had no sympathy with him. They felt no sympathy with his character, none with his aims and claims. He was despised among them, and rejected. When they considered him, they saw no beauty in him, no attractiveness, that they should desire him. What wonder, then, that he felt that he was away from home? What wonder that he felt his desolation keenly? Even his own chosen disciples did not understand him; and they were all on the eve of being utterly staggered in their faith in reference to him. Already one of them was engaged in betraying him. *He* had stumbled. Peter himself, who was in some respects the chieftain of them all, was about to deny him. *He* too, then, was to stumble. All the rest were about to forsake him and flee,—giving to the winds their conviction that he was really the long-promised Messiah who was to redeem Israel, the true Israel. So little was he understood. What wonder that he felt most painfully lonely, and away from home, away from that happy home where all thoroughly understood and appreciated him?

Verse 38. *Then saith he unto them,—that is, unto the chosen and peculiarly favoured three,—My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

He could not conceal his heart's distress. He did not attempt it. There was no reason why he should attempt it. He had come into the midst of his tremendous suffering,—that suffering that had been predicted from the beginning, and that had been pre-figured in all the sacrifices which had been offered up on patriarchal and on Jewish altars. *His soul was exceeding sorrowful.* His soul, mark. It was soul-sufferings which were by far his greatest sufferings. It was his soul that was being made, in accordance with the prediction of Isaiah, in his 53rd chapter, a sacrifice for sin. *My soul,* says he, *is exceeding sorrowful, even unto death.* It was so exceeding sorrowful as to threaten natural death,—the dissolution of the soul and the body. His soul, as Luke expresses it, was *in an agony*. Ah, why?

The answer to this question reaches far up, far down, far out, far in. And, most likely, turn our eye as we may, fix it as we may, strain it as we may, it will only be a little of the vast



OUR LORD'S AGONY IN GETHSEMANE.

which we shall be able, from our humble standpoint, to see. But still it is possible for us to see a little, and there reason why we should not steadfastly look at what we can

We have already made reference to some of the elements which we shall be able, from our humble standpoint, to see. But still it is possible for us to see a little, and there reason why we should not steadfastly look at what we can  
y see. We have already made reference to some of the elements which we shall be able, from our humble standpoint, to see. But still it is possible for us to see a little, and there reason why we should not steadfastly look at what we can  
ar away from home. He was treated as a stranger and foreigner. Even those who should have welcomed him with Hosannahs, and Saviour, and Portion, rejected him as an impostor, and despised him, and turned away from him with disgust. His very chosen ones, his disciples, did not understand him. What wonder that our Lord was sorrowful? Another, the leader of the rest, was about to deny him with oaths and cursings. What wonder that our Lord was sorrowful? The rest, without exception, were about to forsake him and flee. What wonder that he was very very sorrowful? He was to be left, it seems, to tread the olive-press alone, and of the people there were to be none with him. What wonder that he was sorrowful? And then he was to be seized by soldiers and ruffians and carried before the High Priest and the Sanhedrim. That High Priest was unholy and full of hate. The members of the Sanhedrim were unholy and full of hate. But they were about to sit in judgement upon him, and to scowl upon him as if he were as bad as themselves, or even a great deal worse; and they would condemn him to an ignominious death, as if he were a felon or a rogue. What wonder that his foreseeing soul was sorrowful? And then he was to be made the butt of the mean malice of the mean men who were in the lower places of the Sanhedrim, and of the mean menials who imbibed and intensified the mean spirit of their mean master. What wonder that he was sorrowful? And he foresaw,—beside all that maltreatment,—his actual condemnation by Pilate, beyond that, the mockery to which he was to be subjected the hands of the Roman soldiery, and amid the ribald crucifixion in pain and shame, and beyond that triumph of the bloodthirsty mob. O what wonder that he was exceeding sorrowful? But even all these dreadful holy and heavenly One, the Prince Royal of the section of sensitiveness,—were not all that had to be subject of trial,—specially dreadful to a spirit characterised the Saviour of mankind. O no. He looked forward to the future, and could easily see that the treatment about to be subjected by his own people, the Jewish stumbling-block to millions upon millions of the Romans, for instance, think of him

a King, the King of Kings, when his own people crucified him like a felon and a slave? What could they think of him, when one of his own disciples betrayed him, while another denied him, and all the rest forsook him? Aye, and even after some of the effects of these indignities should at length be overcome, multitudes, as he foresaw, would make false and hollow profession of attachment to him; and would even mount up to high places and be called popes, and patriarchs, and archbishops, and bishops, and deans, and rectors, and curates, and ministers of the everlasting gospel, and yet be unconverted and unholy men. O what damage that would do. What wonder that our Lord, foreseeing all, should have been sorrowful, very sorrowful?

And then, again, when he looked back, as well as forward, back through preceding centuries and millenniums, what did he retrospectively see? But little, very little, to make any heart happy; and much, very much, to make his heart sorrowful indeed. He had come into the world to bear the consequences of the sins that were committed even then. Why indeed was he in Gethsemane at all? Why was he on his way to Calvary? Why did he not all at once clap his wings and fly away to his own heavenly Home? Why did he linger down here? Why had he lived and laboured so long in Galilee? Why had he come to the earth at all, manifest in flesh, and appearing in fashion as a man? O why? And why, when he did come, was it the case that he chose to go down to the humblest places of human society, and grow up to live and labour amid penury and all the difficulties and narrownesses that are inseparably connected with great poverty? O why? And why *continue* in such a state, and amid so many other trials and woes? No answer to these questions will go nearly deep enough, or high enough, or wide enough, that does not take into account that the Lord of glory was manifest in the flesh to be *our* Saviour, and that for this purpose he was standing in *our* place, as *our* representative, bearing *our* sins, even the sins of the whole world,—bearing not only the distress which the contemplation of our sins is fitted to impart, but also that far more terrible distress which must be endured, when one, as far as is possible, steps into the place of the sinner, and of all sinners, and suffers in one's own personality, as far as should be possible, the dreadful penal consequences of other people's sins,—of all other people's sins. It was that which Christ did. And no wonder therefore that the inward distress of his spirit rose up into agony, and sank down toward death. At length he felt that he must leave even his three chosen disciples and go and suffer his woe alone; and he said unto them, *Tarry ye here and watch*

*with me.* In sweet human simplicity, and with a clinging of heart that was most touching and exquisitely human, he wished his chosen three to keep awake and watch with him, maintaining their sympathy with him even while he had to leave them for a time to fight his great battle apart.

Verse 39. *And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt!*

Note, in particular, the particularising expression "*this cup*,"—*If it be possible, let THIS cup pass from me.* Our Lord, as you will perceive, does not say, *Let every cup pass from me!* O no! He had come into the world, at once for the very purpose of working out a perfect righteousness, and for the very purpose of drinking a cup that was filled to the brim with the penal fruits of our unrighteousnesses. He had come into the world to taste the cup of death for every man,—that cup which had within it the death-potion that was due to every man on account of his sins. He knew well that atonement could not be completed unless this cup were tasted. And hence it is by no means the case that he now prays to his Father to put away from him every cup of bitterness and anguish. O no. But he does say, *Let THIS cup pass from me*,—that is, this cup, as thus filled with those bitter bitter ingredients of woe, of which I am even now tasting. Our Saviour refers to the cup that had in it, not only the inevitable death-potion which the Representative and Saviour of sinners must needs drink, but also, and in addition, all those other dreadful elements which need not have been, and should not have been, and which it was a whole heap of sins to be,—the betrayal of Judas, the denial of Peter, the dereliction of all the apostles, the mock trial before the Sanhedrim, the trial before Pilate, the scourging, the awfully heartless and wanton mockery of the Roman soldiery, the ribaldry of the mob, the shameful and painful crucifixion. All these things were sins,—the doings of men, and not the doings, the penal doings, the inflictions of God. And hence the Saviour here says, *O must I indeed endure them!* *O my Father, if it be possible, let this cup pass from me!* The Saviour would not have been human, far less would he have been divine, had he liked such things, or had he not shrunk, most sensitively, from the endurance of such dreadful inflictions. Hence he cries to his Father to let that cup pass, if it were possible. It *was* possible. (See Mark xiv. 36.) By an exertion of omnipotence, God could easily have swept Judas away into the midst of the

sea,—Judas and his band. He could easily have commanded the earthquake and the lightning to shatter into ruins the houses of the High Priest and the other members of the Sanhedrim, and to bury beneath the ruins the wicked men, who, if not arrested, were about to perpetrate the mockery of justice in their treatment of our Lord, and to imbrue their hands in his blood. He could easily and miraculously have paralysed Pilate. He could have stricken dumb every tongue that would venture to speak one word against our Lord. He could have stricken blind every eye that would dare to look upon him askance. It was possible to do all that. It was possible to make the cup pass which was being pressed to the Saviour's lips in Gethsemane. But would it have been wise thus to act? Would not the struggle between goodness and badness have been then removed from the moral to the physical arena? Would not the victory, in the moral arena, have been left with evil? Apparently it would. And hence, while the shriek of our Saviour's humanity rose up to his Father, in anticipation of the dreadfulness of the ingredients that were being pressed into the Gethsemane cup, he immediately adds, in sublime acquiescence and submission, *Nevertheless, not as I will, but as thou wilt.* His chief wish, and will, and prayer was that his Father's will should be done. And hence his prayer was gloriously answered in the strength that was given him to drain and endure all the terrible ingredients of woe that were,—either by Holy Divine Hands, or by unholy human hands,—mingled into his cup. He finished the work that was given him to do, and made atonement for sin.

J. M.—G.

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ILLUSTRATIONS OF THE GOSPEL. No. III.

THE OFFERING UP OF ISAAC. GEN. XXII.

THE Dean of Westminster in his admirable work "Sinai and Palestine," has been more ingenious than correct in his speculations concerning the locality of this sacrifice. He adopts the Samaritan tradition that Abraham offered up Isaac on the top of Gerizim, the sacred mount of that sect, which became so hostile to the Jews. But, not to insist upon the fact that the Word of God itself applies the name Moriah to the eminence in Jerusalem with which it has always been associated (2 Chron. iii. 1.), the exigencies of the case seem to be against Dr. Stanley's hypothesis. For Abraham and his party would have required to travel at the rate of thirty geographical miles per day, in

order to reach that point in the plain of Sharon from which mount Gerizim becomes visible—a feat which the patient ass could not perform; while a distance of twenty miles more would have stretched out before the father and son on the third day, the one carrying the wood and the other the fire. But all is natural and explicable if we allow Jerusalem, or its neighbourhood, to be the scene. Even mules at this day consume two days between Beer-sheba and the Holy city. Dr. Stanley argues that the eminence of Moriah is not visible “afar off” as the traveller draws near the city of David from Bethlehem; but Dr. Porter satisfactorily replies that the old road did not cross the plain of Rephaim, but wound over the ridge to the east of it, and approached the city from the bed of the Kedron. We distinctly recollect that when we had the privilege of riding from Jerusalem to the convent of Mar Saba, on our way to the Dead Sea, in 1862, we turned back in our saddle, when about two miles to the east of Moriah’s rocky ridge, for the very purpose of testing the correctness of the representation of Gen. xxii.; and we concluded, without any hesitation, that from that point, away down the deep channel of the Kedron, Moriah’s eminence would have seemed to the patriarch and his son to be, comparatively speaking, “afar off.” Indeed this is the very point of view from which Jerusalem is supposed to have appeared so terrible as a natural fortress to the astonished kings: “They saw it, and so they marvelled; they were troubled, and hasted away.” (Ps. xlviii. 5.)

But leaving this preliminary, and yet not unimportant point, let us proceed to notice one or two evangelical reflections which the narrative suggests.

I. God’s surrender of his only begotten Son is illustrated by Abraham’s surrender of Isaac. “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee off.” See how fitly this verse takes its place beside that which we all know so well: “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” Calvary, where the world’s sacrifice was offered up, was not far from Moriah.

II. Isaac’s readiness to be sacrificed illustrates Christ’s. Isaac seems to have offered no opposition, however surprised he must have been, when first the nature of the awful proposal burst upon his mind. And Jesus said, “No man taketh it from me, but I lay it down of myself.” “I have a baptism to be baptized

with; and how am I straitened till it be accomplished !” Let us try to imitate Jesus and Isaac his type, in this meek resignation to the will of God, even when the bitter cup of death is put into our hands, and young hopes are nipped in the bud.

III. Isaac bound and prostrate may be viewed as also representing the conscience-condemned and law-condemned sinner, “without strength,” and “having no hope in the world.” It is quite allowable to turn our illustration round and represent it variously. O sinner, when hope is giving up the ghost, on account of the greatness of thy guilt, thy case is not worse than was Isaac’s. Lo! the knife was lifted up to slay him; when the ram in the thicket was provided in his stead. Thus was Jesus provided for thee—“in due time”—“in the fullness of time.” How glad Isaac would be when he saw the ram! He would “rejoice with joy unspeakable.” He would say, “How kind is God to provide a substitute!” Despairing soul, see Jesus wounded and bruised for thee, and despair no more.

IV. Abraham is an eminent example, in this place, of the practical faith which should characterise the Christians. Whatever God commanded he did. Whatever God demanded he gave, without a murmur. Let us learn like him, to bear our cross without shrinking, and give up even our nearest and dearest friends without arraigning the wisdom and the love of God. We once heard an eminent American divine lecturing on this passage. He depicted with dramatic effect, God calling on Abraham, and then the patriarch standing all attention, with his hand behind his ear, eager to catch the first intimation of the Divine will, and, like the centurion’s obedient servant, running to do it. That eager attention, and immediate compliance, he designated *practical faith*. Let such faith be ours, in all the turnings and windings of life. Samuel’s response is also in point, “Speak Lord, for thy servant hearest.”

V. Quaint, but truthful, is St. Bernard’s remark, that the Lord never really cuts off our Isaacs, that is, our sources of permanent joy (“laughter”), but only the rams of our unholy self-love. “Weeping may endure for a night, but joy cometh in the morning”; and it turns out at last that all we have lost is but the dross and impurity of worldliness and sin.

VI. When God tempts and tries his people, he always opens up a way of escape. When he has purified the gold, and found it genuine, straightway the heat of the furnace fire is abated. He sends his tested child down from the mount, relieved, rejoicing, and sealed.

VII. "Jehovah jireh"—*the Lord shall see*. Man's extremity is God's opportunity. When no eye pities, he pities. When no hand is stretched out to save, lo! his is extended. The sinner's terror is also the saint's transport—"the Lord shall see."

Three points of contrast are worthy of remark.

1. Isaac, as a type of Christ, was saved from the stroke; but Christ was not.
2. Isaac, as a type of the sinner, had not offended his father; but man has offended God.
3. The ram, as a type of Christ, was of little value; but Jesus was unspeakably precious.

#### THE SOLILOQUY OF A SAVED SOUL.

"*Thou shalt guide me with thy counsel, and afterward receive me to glory.*" Ps. lxxiii. 24.

ME! What a world of capabilities, memories, hopes, and fears, is comprehended within that little monosyllable! "Fearfully and wonderfully have I been made;" tenderly and graciously have I been brought thus far on life's journey. A great philosopher commenced all his speculations with the proposition, *Cogito ergo sum*, "I think, therefore, I am;"—let me also begin, in the sphere of my own personality, my experimental meditation.

When timid and sceptical men question the reality of signs and miracles, I always feel disposed to reply to them, "I find my own existence to be so great a wonder, placed as I am on the surface of this marvellous world, and in the midst of an immense universe, that I am prepared to admit any well-authenticated report of the Divine dealing and administration." Often I stand still and gaze at the summer sun as he sets in golden glory, or at the un-numbered stars in the cloudless sky of winter, and say, "How wonderful that such objects should be there, and that I should be here, able to regard them with an impressed and appreciative eye, which proves my superiority over mere material orbs! For me and my fellow-men this regular revolution of seasons takes place. Yes; starting from the little word "me," I can prove that there is a God, and he a God of love.

"Thou shalt guide me." I need to be guided. I am very ignorant. When I first looked about me with inquisitive eye upon the external world, I found that I depended upon my fellow-men for information and light; and the longer I live I only feel my ignorance the more. Besides, I am very perverse. There is a war within me between the

evil and the good. "I find a law that when I would do good, evil is present with me."

Who, O who will guide me? My mother, on whose knee I first tried my infant lispsings? Alas! She has long since breathed her last. Or, if she be still spared, the streaks of grey in her silvering hair, show me that I cannot always enjoy her companionship and her love. My father? He too has declined into the vale of years, or I go often to read the faithful record of his virtues in the grass-grown churchyard. Besides, even although they should be comparatively young, and should live for many, many years, I must needs decide for myself in the stern battle of life. They will have their difficulties, and I, in my own house, and my own sphere, will have mine. Or, with a wide, billowy ocean yawning between us, I need some other guide beside those who first assisted me to set out on the journey of life.

Who shall guide me? My fellow-men? Alas! They are divided among themselves. The best of them need direction as well as myself; while there are among them demoniac men, who would take pleasure in leading me astray, and in then triumphing over my misery.

Who shall guide me? Shall books guide me? "Of making many books there is no end, and much study is a weariness of the flesh." Of books, as of people, there are good as well as bad; and who shall help me to make a right selection?

"*Thou shalt guide me.*" "I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living." Thy wisdom is unerring; thy love unfailing; and thy help ever nigh. Thou hast made me of material flesh and immaterial spirit. Thou knowest my weaknesses and infirmities; and thou alone hast the means of ready and immediate access to the often endangered citadel of the soul. Thou and *thou alone shalt guide me.* By thy Word and Spirit; by thy grace and Providence; by good angels and good people; by night and day; by good thoughts and sweet suggestions whispered to my soul; by land and sea; when I am alone and in crowds;—thus by thy kind counsel shalt thou guide me.

How long, O Lord! shalt thou guide me?

"Thou with thy counsel *while I live*  
Wilt me conduct and guide,  
And to thy glory afterward  
Receive me to abide."

"While I live." Alas! I shall not live here always. I am on earth only "a stranger and a pilgrim," as all my fathers have been before me. I often wonder how the world will get on when I am away. But, in truth, I am not of much importance in it. It will get on quite well without me. On the day of my funeral, the clock of the earth's history will not stop; and after I am laid in my grave, and when the long grass is waving over my mouldering remains, the sun will still shine; birds will still sing in the branches, and the seasons succeed one another in their beautiful and beneficent round.

But "while I live,"—as long as I exist here,—thou shalt guide me. At least, if thou dost not, it shall be my own fault. If I perseveringly cleave to thee, even when I am old and grey-headed, this



unerring counsel of thine shall direct me. To my latest breath thou shalt be my support and my stay, even in the midst of nature's extremity and exhaustion, enabling me to conduct myself patiently, submissively, and prudently,—to die to thy glory, as I have lived to thy glory. "Thou wilt guide me with thy counsel while I live."

Is that all? Is there to be no more of me? Is death annihilation or an eternal sleep? Surely not. If so, why do I so yearn and crave after another and better state? If so, how has the Bible been put into my hand, with all its marvellous revelations? What saith the Scripture? How runs the theme of my meditations? "And afterward receive me to glory." How complete the provision! How perfect the prospect in its comprehensiveness! This life and the next—Time and Eternity,—both provided for!

"Afterward!" I do not know how long I shall be of waking up in glory. Perhaps the interval will be very brief between pain and Paradise. Soon after falling asleep on my dying pillow, I shall wake up in heaven! "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

I have no doubt that I will be received to glory. "If, when I was an enemy I was reconciled to God by the death of his Son, much more, being reconciled, I shall be saved by his life." I have the "earnest of the Spirit" in my heart,—the first fruits of the promised possession." I could not live in hell. I feel that I could not. I loathe the society of the wicked. I am fit for heaven—having been fitted by the grace of God. Not that "I am already perfect;" but the love of Christ has been "shed abroad in my heart." "It doth not yet appear what I shall be; but I know that when he shall appear I shall be like him, for I shall see him as he is."

I often wonder how I shall enter glory. Shall my angelic conductors cheer me on my way? Shall I see the pearly gates afar? Shall I literally tread, or seem to tread, the golden streets? As I have seen foreigners walking through an earthly city, shall I be the object of wonder as, newly-arrived, I walk through the heavenly metropolis? Shall I see the apocalyptic river literally dividing the New Jerusalem, as rivers bisect the greatest European capitals? Shall men and women in London and Paris be presented to the Sovereign? Shall I be presented to the King of kings? Shall I hear him actually say, "Welcome," "Well-done," "and so be for ever with the Lord." I know not exactly. But whatever may be the particulars of the reception, it is absolutely certain that, "afterward he shall receive me into glory."

Therefore with this same ecstatic secret, I may say, "Whom hast thou chosen in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." O ye whose corn and wine abound, but who have no good hope for eternity, come here and see the fullness of my portion both for this world and the next. I do not envy you although "your eyes stand out with fatness, and ye have more than heart could wish." You are not really happy here, as you are not prepared for death and judgement and eternity. But as for

me, "I make the best of both worlds,"—God is my present guide, and my future inheritance. And ye may all have the same two-fold possession, "if ye be but willing and obedient;" for "whosoever believeth in the only-begotten Son of God, shall not perish," and therefore may say, "Thou shalt guide me with thy counsel while I live, and afterward receive me to glory."

QUERY.

"Will the Editor of the *Evangelical Repository*, in the next issue, kindly answer this question:—Can that be foreknown as to be, which yet may never be?—D."

If, by the words "may never be," our interrogator means "never shall be," or "possibly never shall be," we reply, No; for a contradiction would be implied in such a proposition, in as much as a thing cannot both be and not be at the same time, or cannot both be foreknown to be and foreknown not to be at the same time. But, if he means by "may never be," "might never be," or, more correctly, "might never have been," we reply, Yes; for that is exactly how the matter stands with respect to the Divine foreknowledge of human or diabolic transgressions. They are foreknown as to be,—yet, as what might never have been, what should never have been, and what would never have been, if God's moral creatures had only acted as their Father wished them to act. Thus the divine Saviour predicted the sins of his own murderers, in these words:—"Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again." (Mark x. 33, 34.) Here we see that Jesus distinctly foreknew these wicked acts "as to be;"—and yet he knew, at the same time, that they ought not to have been, and might not have been; for Peter called the hands of these murderers "wicked," and Paul said, "Which none of the princes of this world knew: for, had they known it, they *would not have crucified* the Lord of glory." (1 Cor. ii. 8.)

THE CRUCIFIXION.

BY THE EDITOR.

HARK! in Jerusalem, the mingled hum  
Of many voices, like the distant roar  
Of angry waves! Now through the gates they come!  
A moving multitude, behind, before;

And in their midst one doomed to death, of more  
 Than human aspect ; while around him wail  
 The daughters of his people, sad and sore  
 At heart for him ; while all the rabble rail,  
 And, in mock homage, cry, “ King of the Jews, all hail ! ”

And now they stand by humble Calvary—  
 In fame made lofty by that wondrous scene ;  
 And there they nail him to the rugged tree—  
 A woeful sight !—two worthless thieves between,  
 As if his crimes most infamous had been.  
 But all the answer that he makes is prayer  
 On their behalf, amid his sufferings keen ;  
 While they his seamless garment part and share,  
 And sitting down, like bloodhounds, watch him lingering

Behold the man ! His early furrowed brow,  
 Thorn-pierced and purpled by the streaming blood ;  
 His outstretched hands, once strong to save, but now  
 Fastened in torture to the accursed wood ;  
 The feet that trod upon the raging flood  
 Now nailed and bleeding ; sunk that loving eye ;—  
 Behold him that was ever doing good,  
 Thus crucified for thee on Calvary ;  
 Sinner, draw near, and see the bleeding Saviour die !

And now the day is changed to darkest night ;  
 The sun is shrouded in the sable sky,  
 As if he could not bear that tragic sight  
 Which men, alas ! beheld with careless eye.  
 But, hark ! what means that loud and piteous cry,  
 As if the suppliant's yielding heart would break ?  
 “ Eli ! Eli ! lama sabacthani ? ”  
 (My God ! my God why dost thou me forsake ?)—  
 And did his God, indeed, on him no pity take ?

Ah ! why did God abandon thus his son,  
 And make him bear the hidings of his face ?  
 It could not be for evil He had done ;—  
 No ! But he took the guilty sinner's place,  
 And bore the sins of our apostate race  
 In his own body on the shameful tree.  
 Sinner, thus streams to thee God's glorious grace :  
 He frowned on Christ that he might smile on thee ;  
 Him he forsook that thou might'st not deserted be.

Oh, how exceeding sinful sin must be,  
 That brought the Lord of glory from his throne,  
 And made him lead a life of grief for me,  
 And on the cross and in the garden groan !

Then let me live to honour him alone !  
 And to that sin that slew him daily die,—  
 For woe to those on whom shall fall that stone,  
 Though once despised, yet now exalted high :  
 If thus the green tree burned, how fiercely shall the dry !

The temple's corded vail was rent in twain,  
 That screened the Holiest of all from view,—  
 Fit emblem that a way to God again  
 Was opened up for Gentile and for Jew,—  
 That old things ceased, supplanted by the new,  
 When our High Priest, by his atoning blood,  
 Had pierced the mountain of transgression through.  
 Sinner, look through the vail, and see thy God  
 Beseeching thee to come to his august abode !

And now the crisis of the scene is come ;  
 The sand-glass of his suffering is run ;  
 Creation all from heaven to hell is dumb  
 To see the death of God's devoted Son.  
 O thou, my soul, be still—look on—look on !  
 "'Tis finished !" the expiring Saviour cried,—  
 The victory for grace was fully won,—  
 The law of God was fully magnified :  
 With this triumphant shout, he bowed his head and died.

Then were the ancient promises fulfilled ;  
 Then all astonished were the hosts of hell ;  
 Then Satan, baffled, hasted from the field ;  
 For our Immanuel conquered when he fell ;  
 Then death, made stingless, heard his own death knell ;  
 Then God in Zion laid the deep foundation,—  
 The glories of that hour, what tongue can tell ?  
 For all of every age, of every nation,  
 God's Son achieved a glorious, a great salvation !

As did the Hebrew bondman lift the voice  
 Of joy when came the sacred fiftieth year ;  
 As did the slave of Afric's race rejoice  
 On Indian isle of liberty to hear ;  
 So let the sinner wipe away his tear,  
 And glory in the gospel's jubilee ;  
 Let Christ's "'Tis finished !" drive away his fear ;  
 Let each exulting say,—“ He died for me,  
 And I, believing in his name, am free, am free.”

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## BOOKS.

*Man's Relations to God, traced in the Light of "the Present Truth."*  
By the Rev. John Kennedy, Dingwall. Edinburgh: John M'Laren.  
1869. pp. 175.

WE have all along been expecting that the recent discussions on Union in the General Assembly of the Free Church and the Synod of the United Presbyterian Church, would call forth some treatise on the Atonement controversy, inasmuch as that doctrine, along with the headship of Christ, is prominent among the points which meanwhile hinder the marriage of these negotiating communions. Our expectations have been fulfilled at last; for Mr. Kennedy's book has quite the ring of a somewhat angry and fiery manifesto from the pen of Dr. Marshall, of Kirkintilloch, some eight and twenty years ago, or of Dr. Bonar's "Truth and Error," a work which is little heard of now, and certainly has not been so popular as its author's world-renowned hymns.

Mr. Kennedy decidedly belongs to the Begg and Gibson party in the Free Church; nor is he by any means an obscure man in that section of the ecclesiastical camp. We are well aware that, next to Mr. Fraser, of Inverness, he is the most influential Free Church minister in the north of Scotland; and it seemed to be matter of sincere regret recently to a large congregation in Glasgow when the great attachment of his own people prevented him from accepting a call to our western metropolis. His book shows some marks of mental power, and at least of effort after originality,—with not a little daring; for he does not hesitate here and there to correct and rebuke even the great Dr. Candlish. The book, however, does not satisfy Mr. Kennedy himself; for in his preface he admits that it has come so far short of his original design, that it is like a piece of sculpture with a gigantic head and a dwarfish body. It looks as if either numerous engagements, or a want of heart in his prescribed task, had prevented him from giving his work that literary finish after which every author should aim.

But it is with the matter of the volume rather than its manner that we have to do; and we hesitate not to say that the publication is of considerable historical importance to us as a young religious denomination, which owed its rise, a quarter of a century ago, to the very theological controversies of which Mr. Kennedy treats. His object is evidently to show that the Free Church ought not to unite with the U.P. Church, because the latter holds that, while Christ in a special sense died for the elect efficaciously, his atonement had yet a general reference to all mankind. Our author, on the other hand, maintains that Christ died for the elect alone, and that his vicarious oblation had no reference whatever to the rest of mankind,—any mercy which they receive being simply from the hands of the God of Creation and Providence. He also maintains that this is the view of the Westminster standards; and on this point we think that he is perfectly correct.

That our readers may be able to understand exactly the position

which Mr. Kennedy takes up, we will make a few quotations from the third and principal part of his book, "Man, as Evangelised, in relation to God." The other chapters are entitled, "Man, as Created;" "Man, as Fallen;" and "Man, as in Christ, in relation to God."

He thus writes at page 104:—

"The doctrine of the double reference is an oil and water mixture;—it is opposed to Scripture:—no one who has subscribed the Confession of Faith can consistently hold it;—it adopts the practical bearing of Arminianism:—it endangers the doctrine of the atonement;—and it is quite unavailing for the purpose to which it is applied."

This is plain speaking—certainly no "oil and water mixture." All these six propositions the author proceeds to uphold in succession. We were amused at the way in which he characterises the first of his assertions on the margin of the page—"The D. R. doctrine vague." What's "D. R.?" we said to ourselves. Is it Divine Right, or Daily Review? It was only after a little reflection that we saw he meant the Double Reference of the U.P. view of the Atonement! Well, he proves his point not unsatisfactorily thus:—

"Those who hold it are in a transition state, and occupy no fixed dogmatic ground. Sometimes they seem staunch Calvinists, and at other times utter Arminians. They try to move on the boundary line between the two systems, and would fain keep a foot on either side. But the fence is too high to admit of this. They therefore display their agility in leaps from side to side. But this is very fatiguing work; and must soon be given up. They will find that they must walk on either side. As it was an Arminian bias that moved them to these gambols, the most probable finale is, that they shall utterly abandon the Calvinistic side."—p. 105.

But when he reaches the second point, "It is opposed to Scripture," he stumbles sadly. His object is to show that there is no world-wide reference in the atonement at all; and what proof-texts does he quote in the margin? The first is John iii. 16! Only to think that, of design and in cool deliberation, that golden utterance should be quoted by a student of the scriptures, to show that there are multitudes of mankind towards whom God has displayed no saving love at all,—"*God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life!*" The next text is quite as puzzling. It is John v. 8.—"*Jesus saith unto him, Rise, take up thy bed and walk!*" What connection that verse can have with the extent of the atonement, we cannot discover. Either the quotation must be one of the numerous literary inaccuracies of the volume; or it is intended as a sly hint to the ultra-liberarians of the Free Church, that since their leaders seem determined to enter into an alliance with men of too liberal a theology, they ought to strike their tents and carry off their beds of rest in indignation,—the Sustentation Fund notwithstanding!

His third proposition is more easily sustained:—

"No subscriber of the Confession can both intelligently and honestly maintain the doctrine of the double reference of the atonement. It is not in the Confession; it is inconsistent with several of its statements; and a view of the question as to the reference of the atonement was present to the minds of the Westminster Divines, utterly incompatible with any such doctrine.

"The doctrine of 'the double reference' is not in the Confession of Faith. The only attempts made to find it there have resulted in utter failure. All that can be said

by its advocates is, that there is one sentence in the Confession, with which it is not inconsistent. That sentence is, 'The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of the Father.' All that can be maintained is, that the new doctrine does not contradict that statement, because it indicates no reference at all, and connects no result with the satisfaction of justice."—p. 107.

And again :—

"What Westminster divine would say, Christ died for 'the rest of mankind' whom 'God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as he pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice?'"—p. 109.

The Westminster Doctrine is evidently a terrible doctrine; but Mr. Kennedy swallows it heartily. How he reconciles his creed, however, with the apostle Peter's assertion that men who "bring upon themselves swift destruction" did, in their errors, "deny the Lord that bought them" (2 Pet. ii. 1), or with the plain tenet of Scripture that the finally impenitent shall be condemned for *not believing the record that God gave of his son* (1 John v. 10) we cannot understand. Still it is plain that ministers who have signed the Confession of Faith have no right to preach the gospel to all indiscriminately, even in the double reference way for which the U. P. Church contends. The consistent course to be followed by those who desire such liberty, is, like the ministers of the Evangelical Union, to cast off these antiquated chains which our fore-fathers forged for us their children,—yes *forged* in more senses than one.

Our author thus supports his fourth assertion :—

"It adopts the practical bearing of Arminianism. It must have been originally invented by some weak Calvinist, who thought that the Arminian had an advantage which he lacked, in plying sinners with the gospel call. The suasion of universal grace seemed, in his view, to give the other an immense practical power. He therefore stole from him as much as would place him on an equal footing, in the practical use of doctrine. He remained, *ex professo*, a Calvinist, that he might keep hold of his creed, and became, *de facto*, an Arminian, that he might get hold of his hearers. And there are preachers not a few, who seem to think that, though their speculations must be conformed to the system of Calvinism, as the only scientific arrangement of 'the things of God,' they must be Arminians when they deal with the consciences of sinners. The consequence is, that so far as a practical presentation of doctrine is concerned, they are Arminians if they are anything. To tell men that Christ died for all, and that this is the basis on which the call to all is founded, is to quit hold of all that is distinctive in Calvinism in order to command the sympathies of a heart unrenewed. By such a form of doctrine many teach more than they intend."—pp. 110, 111.

He goes still further, and avers that an abettor of the D. R. theory is more in danger of becoming a Socinian than an "Arminian" is :—

"An Arminian, with his single universal reference, may in a vague indefinite form hold by the doctrine of substitution, as he thinks of Christ as the representative of mankind, and may have some steadfast idea of atonement for sin in his mind. But believers in a double reference can have no clear view, and no firm hold of the doctrine of substitution at all. They are more in danger therefore of moving towards Socinianism than even the undisguised Arminian. Generations may pass before that tendency is fully developed in ecclesiastical formulas, but the dangerous tendency is there, and the sooner it is eliminated the better."—pp. 112, 113.

And at page 115 he again compliments us at the expense of the mongrel middle-men :

"There is some carnal sense in the Arminian view, but this lacks even that. If Christ died to redeem all men, there seems something like a basis for a call to believe in Him to the saving of the soul. But this reference, outside of that which election is held to have defined, and which connects the chosen exclusively with redemption, is a palpably unsatisfactory thing."

Of course when Mr. Kennedy comes to face the question, How the gospel can be consistently and earnestly preached to all men if Christ has died only for some, he makes poor work of it. He honestly confesses (p. 60) "I cannot explain how the general proclamation of the gospel consists with the special purpose of God,"—an admission which should assuredly make him and all of the same opinion, question the correctness of their views about the purpose of God. What is that purpose but our Heavenly Father's gracious determination to save all who yield to the operations of his striving Spirit, believe on his only-begotten Son, and keep his commandments, wearing the "easy yoke" of holy obedience?

We hope that one good effect which this and similar publications will have, will be to show the more liberal men, both among the clergy and laity of the two great negotiating Presbyterian bodies, that the only adequate and consistent basis for a world-wide gospel call, is to be found in such a view for the atonement of Christ as is maintained by the Scottish Independents, the Wesleyan Methodists, and the Evangelical Union.

A recent work by the Rev. John Kennedy of Dingwall, on "*Man's Relations to God, traced in the Light of the Present Truth*," put to the test of Scripture and Common Sense. By One who thinks for himself. Glasgow: Thomas Adamson, 165 Cowcaddens Street. pp. 31.

THE pamphlet by "One who thinks for himself" is a critique which has been called forth by Mr. Kennedy's book. Its author is a young minister of the Evangelical Union in the south of Scotland, who felt his soul stirred within him on perusing that work, to take up his pen in vindication of his Heavenly Father's character and his Saviour's blessed work. He writes with due respect for Mr. Kennedy's position and age, but with a heart on fire for the honour of a dishonoured God. Our brother's reasoning is admirable, and his refutation of the errors of the book in question, complete. We would recommend the Review, as an excellent tract for circulation. It will give a very good idea of Mr. Kennedy's doctrines to those who might not care to purchase his work, and at the same time present them with a rich repast of gospel truth, which is served up as an antidote to that gentleman's errors. We give one specimen of the author's style from the section in which he refutes Mr. Kennedy on the Fatherhood of God. Like Dr. Candlish, Mr. K. holds that God is the father only of the elect, although he is of opinion that the Edinburgh Principal has not "sufficiently strengthened the outposts" of that position. "One who thinks for himself" thus writes:—

"We dismiss this subject by noticing one other remark of Mr. Kennedy's—'*The Doctrine of the Universal Fatherhood of God cannot fitly or safely get a place in*



*Calvinism*' (p. 35). Then so much the worse for Calvinism. It may be shut out of Calvinism, but it is not shut out of the Bible. It is the central truth of Revelation. It is to the Bible what the sun is to the material world. Take it away and you introduce darkness and confusion—accept it as God's truth, and a heavenly lustre is shed upon every page of the 'volume of the Book.' But not only is this blessed Doctrine the great centre truth of the Bible,—it is that which fills up the deepest want in man's soul. 'Show us the Father and it sufficeth us,' is the cry that constantly ascends from the universal heart of humanity, and that heart-cry is answered when we point poor sinful men to the universal Father, and say, 'There is your own Father in Heaven.'"

*Two Letters on Causation and Freedom in Willing, addressed to John Stuart Mill.* With an appendix on *The Existence of Matter, and our notions of Infinite Space.* By Rowland G. Hazard, author of "Language," "Freedom of Mind in Willing," etc. London: Longmans, Green, Reader, and Dyer. 1869. pp. 300.

THE author of these letters on mental philosophy, is an American gentleman, resident in the State of Rhode Island, who, although engaged in business, writes with all the freedom and authority of one wielding a professional pen. His previous work on "Freedom in Willing" was favourably reviewed in the pages of this Magazine a few years ago. About that time Mr. Hazard had paid a visit to this country, and had held several conversations with Mr. Mill on the important subjects of which the present volume treats. The result of these interviews was a friendly correspondence across the Atlantic, and Mr. Hazard has now published in this handsome volume the two weighty letters which he has addressed to our English statesman and philosopher.

In the first and briefer epistle, he takes up the question of Causation. He refutes with much perspicacity and power, the position which has been upheld by Hume, Brown, Mill, and the writers of the Sensational School generally, namely, that there is no other relation between cause and effect than that of mere antecedence and consequence. These philosophers stoutly declaim against purely deductive reasonings, and insist strongly upon the induction of personal experience and observation. But if they would only let their own consciousness and their own consciences speak, and listen to the unprejudiced utterances of these inward voices, they would find that we have within ourselves a power to make the future different from what it would have been but for that *nisus*; or to quote a favourite expression of Mr. Hazard's, but for that "act of a conative mind." Hence all our joy when we have originated right action, and our bitter grief and repentance when we have originated wrong action.

Mr. Hazard asserts triumphantly, that all change must be produced either by a self-acting mind, or by matter already in motion; and he argues that, from our own intuitions and experience, we shrewdly conclude concerning matter in motion, as, for example, the planets and stellar systems, that they must have been moved at first by a Mighty Spirit, even as we move inanimate things in our limited spheres of operation. It is almost amusing how the argument has passed, at one stage, from mental to physical science. Mr. Hazard had asserted that the effect is not to be regarded as a sequence to the

ause, but rather as co-temporaneous with it. Mr. Mill had replied, "Then sunrise is not the cause of day, for the actual sun-rise has taken place for some time without producing day, namely, the time necessary for a ray of light to travel over the intervening distance." But Mr. Hazard *hazards* the retort that the light does not travel to us, since we travel to the light, and accuses Mr. Mill of forgetting that the sun does not revolve round us, but we round the sun. Then taking warm on the question of light and heat, he has produced at page 79 a letter from an eminent American physicist, Professor Ogden Rood of Columbia College, New York, to the effect that Mr. Hazard is right and Mr. Mill wrong.

In the second letter Mr. Hazard takes up, *seriatim*, Mr. Mill's four positions on the Freedom of the Will. I. The argument from cause and effect, or the assertion that volition is itself an event which is necessary consequent of its antecedents, and, hence, really controlled and determined by past events. II. The influence of the present external conditions, or of things and circumstances, including the action of one conative intelligence upon another. III. Influence of internal phenomena, as the character, knowledge, disposition, inclination, desires, wants, and habits, which make up the attributes or conditions of the mind that wills. IV. The argument from prescience, or the possibility of prediction. These topics he discusses at great length, and with decided power. Generally his demonstrations are as nice and accurate as those of mathematical problems, so that the mind of the reader is kept constantly on the strain; but this, we suppose, instead of being a drawback, will rather recommend the work to those who have a taste in that direction. Among the conclusions that struck us as being both fresh and important, were these two, namely, that *choice* is rather a state of knowledge than a determination of the will, and that the true *motive* in view of which the mind ultimately resolves to act, is not some imagined good lying outside of it, *but what it sees or thinks will be the result of its own action*. We liked especially Mr. Hazard's reasoning on the third point. He beautifully shows that mere inclinations cannot be said to necessitate, or, of themselves, constrain or control our actions; because these are often so conflicting, and the mind is so frequently afraid of the bitter, even when it is attracted by the sweet, that it requires, after sore conflicts and struggles, to make its own election or selection by an act of autocratic self-determination. Under the fourth head he shows that even although we may be able to predict, in many instances, what our fellow-men will do, this possibility does not result from their degraded enslavement to custom or habit, but because we know from the operation of our own minds, that they will freely determine to act in given circumstances, as we freely determine to act.

As a specimen of the author's long but luminous sentences, we give the following:—

"It is in the distinction that knowledge is not an active power that wills, or that controls the will, but only a passive possession or attribute of a conative being, by which it directs its power in effort, and in a similar distinction touching the other elements of character, that my views diverge from yours,—yours leading to the conclusion that our efforts are links in a uniform chain of events, each of which

is successively determined to be as it is by some causative power in those which precede it, and mine to the very different result, that only the circumstances, intrinsic, and extrinsic, under or upon, or in view of which, the being acts, are thus determined by prior causes, (including its own prior action,) but that the being, with its knowledge and characteristics, in view of the circumstances, including its own pre-conception of the effect, must, of itself, make and determine its own effort, without being first acted upon by any extrinsic power or force, and hence, that such being, in virtue of its knowledge and inherent activity, is an independent, self-active power in the universe, freely putting forth its own isolated power to co-operate with, or to counteract any or all other powers, and thus to vary the combined effects of all causes extrinsic to himself, and of himself, without the prior action of any extrinsic compelling power upon him, beginning and directing his efforts to create the future and make it different from what, but for his individual effort, it would have been. And this result, that everything that wills is of itself, in virtue of its inherent characteristics, an independent power—a creative first cause—in its sphere, however limited; as individually and as freely doing its part to create the future as superior intelligences in their larger sphere, or as God in the infinite, I deem in itself and in its consequences the most important involved in the discussion. In this view, every intelligent being in its own sphere of knowledge, is elevated to the position of an independent sovereign power in the universe, and with all its prerogatives and duties, all its powers, and all its responsibilities.”—pp. 210–213.

Of course, when he calls each human being “an independent power,” our author does not forget that man “lives and moves and has his being in God,” but only that he alone is responsible for the decisions at which he arrives. Like the marine deities in Milton’s “Comus,” each of whom, under Neptune, “wielded his little trident,” we have been made by God independent sovereigns within our little spheres of action. We claim Mr. Hazard as a zealous co-worker in the field of human progression; for the great battle with Infidelity must be waged on the arena of Mental Philosophy, as well as on the arena of Biblical Inspiration. Indeed, the arena of Mental Philosophy is the more fundamental of the two; for if men have no Free Will, and are not responsible, there is an end of the whole matter, and the Bible cannot be true which takes our blame-worthiness and responsibility for granted. And should not our Calvinistic follow-christians feel rather uncomfortable, in as much as Mr. Hazard, in reviewing Mill, requires to occupy the same ground and fortify the same positions as Tappan in reviewing Jonathan Edwards? Predestinarians, *will they, will they*, sail in the same iron-clad ship of necessity with David Hume; and although they may keep the cabin end and send the Edinburgh sceptic before the funnel, they are in the same boat after all, and David has the best look out, because not annoyed with any theological smoke! Mr. Hazard sees clearly the theological bearings of his argument; for he says at page 175, “Hence a metaphysical logical basis is made for the doctrine of election and reprobation, including that of infant damnation.” We conclude by cordially recommending his work to British students of mental philosophy. The appendix contains a valuable discussion on the spheres of Conscience and Knowledge respectively, along with a suggestive paragraph on the distinction between poetry and prose.

*Anti-Darwinism.* By the Rev. Jas. M’Cann, D.D., F.R.S.L., &c., &c., Incumbent of St. Jude’s English Episcopal Church, Glasgow. With

Professor Huxley's Reply. Glasgow: David Bryce & Co., 129 Buchanan Street. pp. 39.

WE cordially welcome Dr. M'Cann to Glasgow, as a fellow-labourer in the service of Christ. A year or two ago, his Anti-Secularist Lectures, resulting from the debate which he held in Huddersfield, his former sphere of ministry, with "Iconoclast," were favourably reviewed in the pages of this Magazine, and we are happy that we are able to express a similar opinion of this smaller work. "Anti-Darwinism" is the paper which Dr. M'Cann read in the Biological Section of the British Association, at Exeter, in autumn last. We remember observing a disparaging notice of the paper while the Association was sitting, evidently from a Darwinian correspondent of the "Glasgow Herald;" but now that we have read the Essay for ourselves, we decidedly dissent from that verdict. The lecture is really a *multum in parvo*. It contains a truly popular refutation of Evolutionism, that is, the theory that man has sprung from a mere material protoplasm. Dr. M'Cann argues that such cannot have been our origin; because we are conscious of the possession of noble spiritual powers, which disdain so low a parentage. He also shows the utter insufficiency of the theory to account for the facts of nature. In an appendix we have the extemporaneous reply, which was given at Exeter, by Professor Huxley to the paper, with Dr. M'Cann's criticisms thereupon. We shrewdly suspect that he who reads it candidly, will conclude that the Doctor has more than repaid the "castigation," which, according to the "Western Times," he received on that occasion.

*The Pædobaptist's Guide on Mode, and Subject, and Baptismal Regeneration.* By John Guthrie, M.A. London: Hamilton, Adams, & Co. Glasgow: Thomas D. Morison. pp. 220.

SEVERAL of our readers, we doubt not, saw the separate tracts of which this handsome volume is chiefly composed, at the time of their publication in London; but the fact, we are certain, will only inflame their desire to possess them in a new and improved shape. We need not inform the readers of this Magazine, that the accomplished author by his scholarship and logical power,—rendering him at once a welcome friend and a dreaded foe, is well qualified to wield his pen on this much controverted topic. The book is quite exhaustive of the subject of which it treats, and, we are persuaded, will live as an invaluable hand-book for coming generations.

The only point on which we had a little hesitation as we read these luminous and eloquent pages, was about Mr. Guthrie's translation of 1 Cor. x. 2: "And were all baptized unto Moses *by* the cloud and *by* the sea." We are well aware that the Greek preposition may be lawfully so rendered; but considering that the most prominent fact in the marvellous narrative, was the passage of God's chosen people through the parted waters, it is most probable, we think, that the apostle had before his mind the position of the host in the channel and under the cloud, as it is expressed in the previous verse. Even when there, however, as Mr. Guthrie correctly says, the multitude was only sprinkled by the spray, and the rain from the cloud.

We forgot to mention that the most remarkable feature of Mr. Guthrie's work, and one by which he has laid the christian church under a debt of deep obligation to him, is his position, which he has clearly substantiated, that the proper rendering of the New Testament word *Baptism* is *purification*, and not any mere mode of the outward administration of the rite.

As to the mode of baptism, we have never doubted that it must have been by affusion, since we had the privilege of looking upon the parched up neighbourhood of Jerusalem during the passover week of 1862. All the brooks were dried up, and the pools and fountains but shallow in their flow. Then, as if to make the conviction absolutely irresistible, when we reached the river Jordan, we found that the very heat which had desiccated Jerusalem, by melting the snow on Mount Lebanon had made the force and rapidity of that river almost terrible. It would have been quite impossible for the Baptist and his penitent catechumens, to have stood in that swift-careering flood, which seemed to answer so well to the original meaning of its name—*Yardain*, the Descender.

We need not add that we cordially recommend Mr. Guthrie's work to our readers, and hope that it may have an extensive and permanent sale. The whole get up of the book is creditable both to publisher and printer.

*The Doctrine of Creation, according to Darwin, Agassiz, and Moses.*

By the Rev. Professor Kirk, M.V.I. Edinburgh. pp. 31.

THIS paper was not read, like Dr. M'Cann's, before the British Association, but before the Victoria Institute, in London. It treats, however, of the same subject,—the source and beginning of life, although Mr. Kirk's criticisms are directed against Darwin's "Origin of Species," rather than Professor Huxley's works. Mr. Kirk has a peculiar and yet a not ineffective way of demolishing an antagonist in these philosophical papers, which from time to time he has read before this Bible-loving rival of the British Association. If you get another man to thrash your foe soundly, that comes to much the same thing as if you had done it yourself; and if that other man be also your foe, and has got well pounded besides in the *melée*, at the end of their duel you find that you have disposed of both enemies, and come off without a scratch yourself! This is exactly the way that Professor Kirk does with Darwin and Agassiz. He knocks the head of the one so energetically against the head of the other, that the friends of both are compelled to fling up the sponge; and then he brings old Moses on to the stage, wrapped up in his Sinaitic mantle, who obtains an easy victory. Between Darwin's idea that all created things have sprung from one or two primordial "forms," and the theory of Agassiz that there have been many distinct creations both of men and animals, the account of Moses presents us with a happy and truthful golden mean, and one which, according to Professor Kirk, has really given to scientific men more of their ideas and classifications than they are willing to admit. We congratulate our much respected friend on the laurels which he is reaping in this new field of study, and cordially recommend his able

pamphlet to the attention of our readers. The speech delivered by the Rev. Walter Mitchell, M.A., vice-president of the Institute, at the close of the discussion on Mr. Kirk's paper, and which is printed at the end of the lecture, contains an admirable reply to Professor Huxley, by one who seems to be a most accomplished chemist, and a very superior man indeed. The retaliative "nettle" by which the vice-president has blistered Professor Huxley's hands is evidently not a *protoplasm*, but a very mature specimen with well-developed stings. We do not recollect seeing the argument for the divine wisdom that is drawn from the comparison between the structure of the telescope and the human eye, so well handled as it is at the close of Mr. Mitchell's powerful address.

*The Gates Ajar ; or, A Glimpse into Heaven.* By Elizabeth Stuart Phelps. Glasgow : James M'Geachy, 90 Union Street. pp. 96.

THIS is a very interesting American tale, by a very talented lady, of a highly poetical temperament. We had the idea, when we took up the book, from its title, as well as from an account which we had heard of the work by rumour, that it contained direct revelations from the spirit-world, or those which were thought to be direct ; but as our perusal proceeded, we found that this impression was incorrect. The authoress is indeed persuaded that the spirits of our departed friends are very near us, and are constantly watching over us ; but this conviction seems to be derived only from a few Scripture utterances, and the analogy of things. Indeed, she does not hesitate to condemn fancied spiritualistic intercourse. Thus, at p. 40 she says, "If we could speak to them as they to us, there would be no death, for there would be no separation." And again,—

"The Spiritual notion of 'circles' of dead friends revolving over us, is to me intolerable. I want my husband with me when I need him, but I hope he has a place to be happy in, which is out of this woeful world. The old astronomical idea, stars around a sun, and systems around a centre, and that centre the Throne of God, is not an unreasonable one. Isaac Taylor, among his various conjectures, inclines, I fancy, to suppose that the sun of each system is the heaven of that system."

It would thus appear to be the opinion of our authoress, that the spirits of our departed friends have their Paradisial residences at a considerable distance from us, but that they flit with inconceivable rapidity to our sides according as their own desires, or ours, may prompt them. And the peculiarity of the book is, that it transfers, very much, earthly scenes, earthly employments, and even earthly relationships, to the heavenly world, representing the redeemed there as playing pianos, and living in elegant houses, with flowers growing before the windows ! Yet we must do the authoress the justice of explaining that she only means that we shall have pleasures in heaven corresponding to those enjoyed by us on the earth. She sees no harm in supposing that, if music and art increase our happiness here, they should do so in heaven. She is of opinion that even before the more glorious resurrection body is given us, the disembodied soul shall find itself clothed with something like a thin substantial frame, whenever it has slipped off its present fleshly covering.

The story is very simple, there being more didactic conversation in the book than narrative. The darling brother of an interesting young lady is killed in the American war. She is inconsolable, till "Aunt Winifred" comes to visit her, the widow of an Independent minister, who had received these practical views of heaven from her deceased husband, and seems daily to hold intimate, yet not spiritualistic, communion with his departed spirit. Finally, this lady herself dies a triumphant and happy death. Although there are sundry seemingly extravagant speculations in the book, such as those we have indicated above, we hesitate not to say that it is calculated, in this hard materialistic age, to impress the careless and comfort the bereaved. The reprint is very cheap.

*Words of Comfort for Parents bereaved of little children.* Edited by William Logan, author of the "Moral Statistics of Glasgow." A new and revised edition. Fifteenth thousand.

WE never knew a better instance than Mr. Logan's case, of the "last" becoming "first," and the "servant" being made "the greatest of all." He has prepared this book without any pretension, calling himself only an "editor;" yet he has produced a volume which will never die, but will hand down his own name, and that of his little girl, to all coming generations. Children are always departing; and parental hearts are always bleeding; and therefore the balm of this book will always be in demand. We know of no more suitable or soothing present which sympathising friends could make to bereaved parents. We congratulate the writers, in prose and verse, from whose works Mr. Logan has made selections, on the vast and ever-during audience to whom he has made them speak from the pulpit to which they have been raised.

*Sacred Songs for Little Singers.* A Book of Choice Hymns, in Three-Part Music, for the Sabbath School and Family Circle. Printed in the Tonic Sol-Fa Notation, by permission of the Rev. J. Curwen. John Guthrie, Council Buildings, Kilmarnock.

HERE is a great boon and a great bargain to the young, and the friends of the young. One hundred hymns, the very cream of juvenile hymnology, with a tune for each hymn, and all for a penny! We observe that the first-rate plan has been adopted of printing the line in italics where the children are to sing softly, and in capitals where they are to sing with a full burst of praise. We hope that the publisher will be encouraged by the rapid sale of the edition.

*My Review; or, Public Men and their Censors.* By Frank Foster, author of "Number One; or, the Way of the World," &c., &c. London: John Swan & Co., Ivy Lane, Paternoster Row. pp. 32.

WE have ourselves had experience of the manifest unfairness of critics, of which this gentleman complains, especially when they seem to have an *animus* against all revealed religion. He animadverts especially on the censorious spirit of the *Athenæum* and the *Scotsman*. The pamphlet may thus be regarded as Mr. Foster's version of "English Bards and Scotch Reviewers."

# THE EVANGELICAL REPOSITORY.

## FOURTH SERIES.

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No. XV.—MARCH, 1870.

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### THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.

No. 4.

THE special meeting of the Presbytery on Mr. Morison's case, which had been fixed for the 2nd of March, 1841, was looked forward to in the town and neighbourhood with much anxious expectation. Rumours had been afloat for months as to the dissatisfaction of his co-presbyters with the teachings of the young minister; and the great bulk of the inhabitants were desirous to learn from the libel which, it was understood, was to be served upon him, what might be the amount of the alleged disagreement. Within the church and congregation again, the mass of the people were eager to hear what the clergymen of the district had to say against the doctrines which they themselves had so heartily embraced, and which had brought, under God, so much peace to their own hearts and consciences, as well as purity to their lives. They also wondered how the young David of their affections would comport himself, single-handed, with the sling and stone of the Word against the ecclesiastical host which would oppose him. They inwardly hoped and prayed that he might not fail or be discouraged; nor were they disappointed. The small minority, again, who had been opposed to Mr. Morison's settlement at the first, and resolutely clung to the hardest tenets of the Calvinistic creed, were glad because their side of the subject would be argued by competent and influential debaters, who might possibly be able to crush and silence altogether the enthusiastic champion of what they deemed to be new and startling doctrines.

Fortunately, or unfortunately, as the case might be viewed, the Presbytery had always been in the habit of meeting in Clerk's Lane Chapel, and the adjoining premises, so that the



very walls which had rung for months with the fervid proclamation of a Universal Atonement and affiliated doctrines, were to re-echo the disheartening contradictions of the same. If the pews had been able to speak, as the debate went on, they could have borne witness that divers of their occupants had entered into spiritual rest through the teacher and the teachings that were challenged and condemned; while down many an eye sympathetic tears did trickle, that seemed to say, "if you only knew how our souls were blessed here, you would not argue as you do."

The church and congregation had held a meeting on the Thursday previous, "at which a motion was agreed upon to the Presbytery, expressive of warm attachment to their young pastor, and of their intention to adhere to him, notwithstanding any procedure that might be adopted towards him by the Presbytery." Such are the words used in the "Kilmarnock Journal" of that date.

At length the eventful Tuesday, the 2nd of March, dawned. The day of Mr. Morison's ordination, in the preceding September, had been wet and uncomfortable; but the day of his Trial was clear and beautiful. Therefore the state of the weather offered no hindrance to the hundreds of people who began, in the early part of the forenoon, to stream towards the chapel from town and country; so that, week-day as it was, according to the newspaper just named, "before eleven o'clock, the hour of meeting, the church was crowded." This single sentence, however, can give us no idea of the scene. The church was not only crowded, but crammed and packed in a most remarkable manner. Not only were all the passages filled, but the seats were doubly occupied. Our readers will not be able to understand our meaning till we explain the device that was adopted on the occasion; namely, that besides the row that sat on the seats, another row sat behind them on the book-board of the next pew! This arrangement, doubtless, as far as having a good view was concerned, favoured one party more than another; but, in fact, the views of divine truth were deemed more important than the view of the divines themselves; and if only the hearing with the ear was satisfied, the seeing with the eye was quite a secondary consideration. One person present, from the neighbourhood of Loudon Hill, has informed us that, "on looking around him it seemed as if all the shoemakers of Darvel had struck work for the day," and had come down to enjoy the theological gladiatorialship, and hear about the "shoes of the preparation of the gospel of peace," that were for "every creature." We may even say, with the local poet of the time, whose somewhat sarcastic muse Mr. Morison's great popularity in Clerk's Lane excited:—

“ Frae Sar’coats and Beith, Da’ry and Kilwinnin’,  
 The Burghers in hirsels cam’ pechin’ an’ rinin’;  
 Newmills tae and Ga’stoun hae turned oot their scores,  
 And dizens cam’ drovin’ doun frae Mr. Orr’s;  
 The flock o’ the apocalyptic Kilmaurs  
 Wad naether be frichted wi’ brackses nor scaurs;  
 And women and men frae the Holm and Townen’,  
 Cam’ rinin’ and loupin’ up tae the Clerk’s pen.”

But however excited the multitude might be, there was one person who felt calm and tranquil, and that was Mr. Morison himself. He told a favourite young member of his Bible class, the night before, that “his pulse would not beat one stroke the quicker for the whole proceedings.” He was perfectly persuaded that he had truth on his side, and that in the stand he had made for the truth he had only done his duty according to the best of his judgment,—and therefore was he prepared to leave the issue with the God of Providence and Grace—of whose grace, indeed, he gloried to declare that it “had appeared unto all men.”

Two front seats had been left vacant for the Members of Court in the lower area of the church, near the door, and immediately before the pulpit. Indeed, the foremost of these seats was only a folding board that had been put into the passage to economize room, since the church had become so densely crowded on the Sabbath days. Mr. Morison sat at the head of this seat or form, in immediate proximity to his hostile co-presbyters, who, on taking their places, were at once tightly wedged in by an eager and almost struggling crowd. If it had been a case of physical, rather than argumentative, encounter, the lamb would soon have been rescued from the paws of the lions by his enthusiastic admirers. But as the conclave was an ecclesiastical one, such a rescue was out of the question; and there they were, panel, presbytery, and public, all closely packed together.

Perhaps this is the proper place for giving our readers some idea of the calibre and character of the men with whom the originator of our movement found himself to be thus suddenly involved, when on the threshold of his ministry, in theological warfare. There was but one Doctor of Divinity among them, namely, Dr. Schaw, of Ayr. An American diploma sometimes means a great deal, if it be conferred on a man of real erudition, whom his own British Alma Mater may have slighted, either through prejudice or simple neglect; but, in the case of this gentleman, it indicated no more than respectable mediocrity. Indeed, he used to laugh himself about his academic honour, which had been obtained for him through the zeal of some friend; for

when, on one occasion, another Doctor of the same denomination had boasted, in Dr. Schaw's company, that his own diploma was British, and therefore transcendently valuable; the Ayr divine had facetiously replied,—“It just comes this, that your fame had travelled the length of Glasgow; but mine had travelled far beyond the seas!” No; the true Doctor of Divinity that day, although only some twenty-three years of age, was the stripling at their bar—and that they themselves knew right well, if they only could have been candid enough to confess it. Dr. Schaw was a very old man at the time of Dr. Morison's trial, and did not take a leading part in the debate. He died a year or two afterwards. Mr. Campbell, Irvine, had also nearly run his course. We have always heard him spoken of as a man of considerable literary finish and polish, although not of any extensive learning. His speech on the occasion were well prepared and scholarly, but had not very great weight or power.

The greatest character, undoubtedly, among the senior ministers of the Presbytery, was Mr. Robertson of Kilmaur. He enjoyed some little local and denominational fame, from the fact that he had published three expository volumes—the book of Revelations. If he had not in this work displayed much exegetical acumen, he had, nevertheless, manifested considerable historical research; for he had found no difficulty in showing that seals had been opened, trumpets blown, and vials poured out by the daring deeds of Charlemagne, Barbarossa, and Napoleon the First. It was expected that, being somewhat conversant with letters, Mr. Robertson would have spoken at considerable length on Mr. Morison's case; but that he did not do. Only one utterance of his is vividly remembered. The worthy man seems to have been impressed with the conviction that Mr. Morison had departed from his ordination vows, in opposing to any extent the doctrines of the Confession of Faith. Therefore did he exclaim, in the course of his brief speech, in the broad Scotch accent which old ministers had not quite abandoned thirty years ago, “I hear that this young man's going to be married soon. Moderator, if he has broken his ordination *vow*, what guarantee have we that he'll not break his marriage *vow*?” This sally of course provoked only the mirth of the audience, and was not noticed in Mr. Morison's report.

Passing by the aged minister of Tarbolton, and Mr. Blackwood of Galston, who have both likewise gone to their rest (as well as Mr. Orr of Fenwick, who still lives, much respected), we would close these preliminary remarks, by observing that the five *coryphees* of debate in the Presbytery of Kilmarnock were Messrs. Ronald and Elles of Saltcoats; Mr., now C

Meikle of Beith; Mr., now Dr., Bruce of Newmilns; and Mr., now Dr., Thomas of Mauchline. We have named Messrs. Ronald and Elles together, not merely because they were ministers in the same town on the coast, but because they were associated for many years as joint secretaries of the committee of supply for the Secession Church. They made out all the plans for licensed preachers, and constituted a potent duumvirate, before which, for many a year, the students of the divinity hall did tremble. We have already mentioned that Mr. Ronald, owing to his great admiration for Dr. Brown of Edinburgh, sympathized considerably with the young accused minister. Mr. Elles, on the other hand, was decidedly Calvinistic, and therefore decidedly opposed him, even although, in one Presbytery meeting, as already recorded, a single gleam of sunshine had for a passing moment relieved the gloom. His opposition was sometimes forcible; but then his force was coarse. Mr. Meikle of Beith has since proved by his published works (especially "The Edenic Dispensation"), that he did not lack aptitude for theological investigation; but we rather think that he will himself confess that his mind was stimulated to inquiry by this very ecclesiastical discussion into which he was drawn. Mr. Bruce of Newmilns has the credit, from all that have ever known him, of having been all along, if not remarkably original and profound, yet truly pious and sincere. When he spoke, it was always as a Christian man, and apparently as if he recognized his responsibility to God for all that he uttered. We are sorry that we cannot say as much for Mr. Thomas of Mauchline. Perhaps because he was the most willing to engage in the work, the task seemed to have been devolved on him of showing up what appeared to the Presbytery to be the accused minister's disingenuousness of conduct in the matter of the circulation of the tract; and at it he went *con amore*, and with all the zeal of an unsparing special pleader. He did not lack ability; but he seemed to be unscrupulous in his mode of dealing with an opponent. That our readers may yet more clearly understand the idiosyncrasies of Mr. Morison's chief opponents in the Presbytery, we would concisely characterize them as,—the half friendly Mr. Ronald, the bullying Mr. Elles, the thoughtful Mr. Meikle, the godly Mr. Bruce, and the lawyer-like Mr. Thomas. Yet the young co-presbyter at their bar was more than a match for them all in logical power, in learning, and in consuming zeal for the glory of God. Mr. Cobden's remark about Britain and the Russians could be applied much more truly to him and them,—that "he could crumple them all up as I am doing this piece of paper in my hand."

Such, then, were the men with whom Mr. Morison was sitting in close juxtaposition in that crowded chapel on that March forenoon. We have forgotten, however, the Moderator, Mr. Young of Catrine, on whom the duties of President had by rotation devolved on the exciting occasion. He took his seat below the pulpit, and in the desk usually occupied by the precentor. He was a junior member of Presbytery, but was in delicate health, and did not survive long. In his heart he secretly favoured the noble champion of the truth, although he was not himself noble enough to take his place by his side. After the excitement of the trial was over, he remarked to a friend, who is now one of our ministers, "I never heard a man get such a drubbing as James Morison gave Thomas of Mauchline in his reply."

But, in our desire to enable our readers fully to appreciate the scene, we fear that we almost anticipate. When the Court had been constituted by prayer, and the minutes of the previous meeting read, the Moderator called for the production of any documents that might be forthcoming anent the case. Whereupon the Memorial of the church and congregation was immediately handed in, and was read by the Rev. Mr. Ronald of Saltcoats, the clerk to the Presbytery. It was as follows:—

Unto the Reverend the Moderator and other members of the Presbytery of Kilmarnock, to meet at Kilmarnock on Tuesday, the 2nd of March, the representation of the Congregation of Clerk's Lane, Kilmarnock,

Respectfully sheweth,—That it has been matter of sincere regret with your memorialists that they have so frequently been brought into collision with the Presbytery and its measures of late years past; and though they had hoped matters would be placed on a more amicable footing, after the settlement among them of their young minister, they are sorry to find themselves again disappointed. In the present proceedings of the Presbytery against Mr. Morison, they still find it incumbent on them to express their decided disapprobation, both of the spirit by which these proceedings have been characterized, and of the principles on which they have been conducted. They consider that it was required by the law of Christ, from the several members of Presbytery who thought Mr. Morison in error, that they should have conferred with him personally, and in the spirit of Christian affection, on the points in which they conceived him to be erroneous; whereas they have proceeded, in the very first place, to institute public judicial proceedings against him; and these, too, on the foundation principally of vague rumours, without a complaint being laid from any quarter—the Presbytery thereby constituting themselves at once Mr. Morison's accusers, inquisitors, and judges. They also think the Presbytery greatly in fault in regard to the principle on which they are proceeding. In reference to the points wherein they allege him to be in error, they bring Mr. Morison's views and manner of stating divine truth to human compositions, as the standard of orthodoxy, contrary, as your memorialists believe, both to the spirit and the letter of the principles of our church, which expressly state "that the command of God and the example of Christ and his apostles require us to refer the determination of all matters of faith and practice entirely to the Bible,"—that "explanatory exhibitions of divine truth, being the production of men who know but in part, cannot lay claim to perfection; that they may admit, as articles of the

Christian faith, principles which the Scriptures do not sanction; or they may not give to each the place due to its intrinsic importance; or they may employ an ambiguous phraseology, which renders such exhibitions nugatory,"—"that successive generations are bound to judge for themselves in matters of faith and practice, by consulting the Scriptures with humility and prayer;" and it condemns the past practice of the Church in allowing "aversion to the labour of investigation and reverence for human authority, to lead them to resist all change, as if no improvement could be made, and to acquiesce in what has been effected, as if it comprised all the views of divine truth which the church should display." Nor have these principles, embodied in the testimony of the Secession Church, and the mode of procedure there recommended, been altogether a dead letter in the church; on the contrary, they have been from time to time practically acted upon. Your memorialists would particularly refer to the line of conduct pursued in reference to the doctrine of the independent nature of the Church of Christ of state support and interference, on which occasion the statements of the subordinate standards, as they are called, were at once set aside, and a direct appeal made to the word of God; and because your practice has been so strikingly opposite in the present case, your memorialists would consider themselves fully warranted at once to withdraw themselves from your jurisdiction; but, as they are averse to anything tending to division in the church, they would rather indulge the hope that you may yet adopt a more scriptural and justifiable course of procedure in regard to their beloved pastor; but, should they in this be disappointed, they, without any hesitation, intimate that it is their fixed determination to abide by the pastor of their choice, with the scripturality of whose views of divine truth they hereby declare themselves quite satisfied, and that no deed of Presbytery, affecting his relation to his brethren, shall have any effect on the congregation, so as to interrupt or suspend their connection with him, till the whole case be brought before the Supreme Court, and a decision given thereon. Yet they assure the Presbytery that, in whatever position, in relation to the church, they should ultimately be placed, it shall be their endeavour, as a seceding congregation, to exhibit to the world, both a doctrinal and a practical testimony for the simplicity of scriptural truth, and the purity of divine ordinances. Meantime, your memorialists assure you of their earnest prayers, and their confident expectation that your conduct in this matter will be overruled by the Great Head of the Church, for the advancement of His own cause, and the diffusion of the blessed Gospel of our Lord and Saviour.—They appoint Messrs. Thomas Adam, James Guthrie, Andrew Aiken, Robert Thomson, John Stewart, David Gilchrist, William Busby, William Morton, Samuel Bryden, John Stevenson, Andrew Stewart, John Peden, James Thomson, James Boyd, and James Aird, their Commissioners to the Presbytery, to speak and act for the Congregation as they shall see cause.—Signed in name, and in behalf of the Congregation.

WILLIAM FLEMING, *Preses.*

Our readers, we doubt not, will be ready to admit that this document was skilfully composed. It reflects no small credit on its framer. Especially is that home-thrust pertinent about the alterations which the Seceders had made themselves on the Confession of Faith in the matter of the civil magistrate. The 23rd chapter of that formulary decrees, concerning the ruler in the realm or province: "yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all

the ordinances of God duly sealed, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." Now the Presbytery of Kilmarnock must have felt the force of the argument as used by the Memorialists, that, if their fathers had seen fit to amend, or rather expunge, the paragraphs about this civil magistrate, and to declare that he should have nothing whatever to do with the management of church affairs, by virtue of his office, much more was it competent for an earnest student of the Bible to remain a true friend to that Seceding church, and yet seek more scriptural teaching in its standards on the still more vital doctrine of the atonement of the Saviour.

Another memorial was then read from the minority of 41 members and 9 adherents, who professed to be dissatisfied with Mr. Morison's doctrines. This paper briefly stated that "the memorialists were perplexed by the strange doctrines that were preached by their pastor, Mr. Morison; that they had not received edification from them; besought the presbytery to give them relief from their present position; and, in conclusion, hoped that the Lord would guide the deliberations of the presbytery in the matter." As we have already stated, these dissentients had preferred another candidate when Mr. Morison was called to the church, so that it is not improbable that they may have been contemplating his doctrines all along through the jaundiced eye of prejudice.

The report of the committee, who had met with Mr. Morison at Irvine, on the 20th January and 16th February, was then read. It contained the questions put to Mr. Morison, and his answers, which were afterwards compressed into a report drawn up by a sub-committee.

Mr. Ronald then read the report of the sub-committee appointed to draw up a distinct statement of the particular charges to answer which Mr. Morison was called before the Presbytery. We have hesitated a good deal, at this stage of our narrative, as to how we should now proceed. On the one hand, although it makes our own work easier, we feel to seem to burden our pages with such large quotations; but on the other hand these quotations are intensely interesting, and form moreover the only records of these early proceedings now extant, imperfect as they are. Besides, a request has lately been preferred to our publisher that the speeches delivered on these exciting occasions should be laid before the new generation that has sprung up since they were delivered, and especially the speeches of those who were opposed to the doctrine of a universal atonement; for

there is a desire to know what they had to say on the other side.

There is another point on which we have been exercised in mind a good deal, namely, as to whether or not we should make any reference to the charge of disingenuous conduct which was brought against our honoured friend as to the circulation of his tract. We hold that it was a disgrace to the Presbytery, in the first place, to seek the suppression of a publication which was full to the brim of real gospel truth, and whose few extravagances and errors, as viewed from their own limitarian standpoint, should have been more than condoned on account of its burning earnestness. Yet more was it their disgrace to make so much of the fact that Mr. Morison's friends in different parts of the country (*and not himself*) republished the tract, a promise to suppress which had been wrung from him on his ordination day. Still, we think it to be our duty, as professed historians of the time, when printing this libel, to print the whole of it, although protesting especially against the latter part, and almost begging Dr. Morison's pardon for our decision to drag it to light. One thing we are sure of, and that is, that if any of his friends should be pained by seeing "disingenuousness" charged against him whom they love and revere so much, that pain will quickly be supplanted by the satisfaction caused by the artlessness and sincerity of his explanation, which indeed we could not leave out, not only for this reason, but also because he lays bare his whole heart in it, and beautifully explains to us afresh how it was that he was led from darkness to light—from limitarianism to liberality.

It will also be seen, from the outburst of timidity before the debate commenced, that the members of court really were afraid of the onset. They would rather not have grappled with their young but formidable antagonist.

That our readers may yet more fully understand how the debate went on, we would add one other explanatory observation. It will be observed that, before Mr. Morison made his reply, Mr. Ronald is represented as having read over the eight charges again *seriatim*. This simple statement does not give the reader a correct idea of what occurred. The fact is that,—owing surely to some informality or negligence, the like of which we never heard of before in civil or ecclesiastical law,—Mr. Morison did not know what the several counts of his indictment were till the Clerk of the Presbytery read them out in his hearing! His indictment never had been served upon him! No doubt he might have a guess from the cross-questionings to which he had been subjected at Irvine, as to the direction which the accusations would take; but it is a fact, almost in-



credible though it may appear, that he heard these eight separate heads of alleged errors for the first time, in the order in which they occur, from the lips of the Clerk of the Presbytery, so that his reply was quite extemporaneous. But both head and heart were so full of the truth that it was comparatively easy for him to pour forth replies out of his abundant stores. This is the reason why he always asked Mr. Ronald, when he had finished his answer to one charge, to read over the next. Thus they were read a second time, not all at once, but *seriatim*, that is, *one by one*. Our excellent friend, Professor Taylor of Kendal, has informed us that, being present on the occasion, and but a mere youth, this was the first time he ever heard the word *seriatim*. But "he took a note on't," and never forgot it afterwards.

We will now transfer to our pages, without any interruption, the account of the whole remaining proceedings of the forenoon diet, as culled from the "Kilmarnock Journal" and the "United Secession Magazine"—thus making the fullest report extant of the memorable meeting.

MR. RONALD'S report began with stating that these charges came under two general heads,—that of error taught and still maintained by him, and that of disingenuous conduct as to error taught and still maintained.—*First*, That the object of saving faith to any person is the statement that Christ made atonement for the sins of that person as he made atonement for the sins of the world; and that the seeing of this statement to be true is saving faith, and gives the assurance of salvation.

This proposition was objected to, because it was inconsistent with the Secession standards, which described the object of saving faith as including the offer of Christ in the gospel, and saving faith as including the receiving and resting on Christ for salvation. It represented the assurance of salvation as necessarily arising from seeing the meaning of a text, or the truth of a historical fact, and as what, therefore, could not be lost or shaken in any other way than by a change of opinion respecting the truth of that fact; whereas, the Secession standards asserted that "infallible assurance does not so belong to the essence of faith, but that a true believer may wait long before he partake of it." Because it represented the atonement of Christ, not merely as sufficient for all men, and as a channel through which salvation was offered to every hearer of the gospel, so that if he enjoyed it not he should be condemned for rejecting it, but because it represented the atonement as if it had been fitted to secure the salvation of men irrespective of the electing grace of God. Because, in order to lay a foundation for immediate and permanent assurance to the believer, it taught a doctrine which involved a security for the salvation of all men:—*viz.*, that there is a fact in Scripture which has only to be barely seen to be true, in order to give to any man the assurance of salvation. It was true that Mr. Morison did not say that his proposition involved that doctrine, but this could not alter the nature of the proposition, nor warrant the Presbytery to tolerate its being taught.

*Second*, That all men were able of themselves to believe the gospel unto salvation, or in other words, to put away unbelief, the only obstacle to salvation which the atonement had not removed. This was inconsistent with many parts of the standards,—man not being able by his own strength to convert himself, or prepare himself thereunto. The latter clause of the proposition was objected to on account of its making no allowance for "different degrees of faith," weak and strong, as taught in the Westminster Confession; and because

tended to keep many who had real faith in God as the hearer of prayer from availing themselves of the privilege of prayer—that their hearts might be brought to a full and cordial belief of the gospel.

*Third*, That no person ought to be directed to pray for grace to help him to believe, even though he be an “anxious sinner;” and that no person’s prayers could be of any avail till he believed unto salvation; which believing, according to Mr. Morison’s views of the atonement, and of the nature of faith, must immediately give the knowledge that the person was saved. This was objected to on the same ground as the latter clause of the last proposition.

*Fourth*, That repentance in Scripture meant only a change of mind, and was not godly sorrow for sin. (Several references were here made to Scripture.) Though this might appear at first view to be merely a question respecting the meaning of a Greek or Hebrew word—the substance of what the standards describe under the name of repentance being allowed to be a necessary point of Christian experience—yet it must be seriously objected to on the following grounds, viz. :—It is not consistent with the use of the word in Scripture; and while it is very questionable if a single case occurs in which the word, as applied to the conduct of man, should not be viewed as including grief of heart, there are many cases in which it cannot be possibly explained otherwise. Again, it tends needlessly and injuriously to bring the language of the subordinate standards into disrespect, and to bring into disrespect also the language of our best theological writers and ministers, and to unsettle and distract the minds of gospel hearers. And further, it is evidently introduced as part of a system that would teach men that they may make great progress in religion, and in solid peace and joy, without a single right feeling or exercise of the heart.

*Fifth*, That justification is not pardon, but that it is implied in pardon; that God pardons only in his character of Father, and justifies only in his character of Judge; that justification is the expression of the fatherly favour of God.

It was true that Mr. Morison, when referred to the Shorter Catechism, said he could assent to the expression, that in justification God pardoneth our sins—that God does so substantially. But this does not appear to be enough in opposition to the above language, which is conceived to be open to the two following objections :—*First*, it seems to imply that justification comes from the justice of God, and not, like pardon, freely by our Heavenly Father’s grace; and *secondly*, because, for the sake evidently of defending the system of full assurance of salvation from the first act of believing the gospel, it is implied that the people of God, under a sense of their need of pardon, even for their greatest sins, cannot be afraid of condemnation, and do not need to pray for being justified; but that, in seeking pardon of their greatest sins, they pray merely for the removal of some kind of fatherly displeasure, which might be borne without the least fear of their not being safe. This is contrary to the Westminster Confession of Faith, xviii. 4.

Along with this the committee took notice of the assertion in one of Mr. Morison’s publications, that sins unconfessed are unpardoned, and that confession is a pre-requisite to pardon; and when Mr. Morison was asked if he did not mean by this to imply that there was no pardon in justification, or, if he meant that confession of sin must go before justification too, he said, “I presume so;” which seems to imply one or other of these two things—either that sins are confessed before they are committed, or that justification removes only the condemnation due for the sins then past.

*Sixth*, That election comes in the order of nature after the atonement explained by Mr. Morison as meaning only that it comes after the purpose of atonement), and other expressions which militate against the harmony of doctrine respecting the purposes of God, set forth in the standards under the notion of a covenant of grace. For example, “God’s purpose in the atonement as merely to bring it within the power of all to be saved;” and, “notwithstanding election, it is in the power of those who are not elected to be saved.” This is objected to, in the *First* place, because, without any attempt to show that it is required by the Scripture, and without any conceivable tendency to move a single difficulty on the subject of election, it argues a wanton disrespect to the language of our standards; and, by representing this harmony as

making it clear that election does injustice to none and throws obstacles in the way of none, insinuates that these views of our standards throw such obstacles in the way of believing. *Secondly*, because it implies that our Saviour, in undertaking to make atonement, was not the representative or substitute of his own people, so as to secure their salvation, and have promised to him a seed to serve him for joy and reward. *Thirdly*, because it is inconsistent with the idea that the salvation of his chosen people was the grand design of God in purposing the atonement of all. And, *Fourthly*, his going so far along with those who deny unconditional election, without any other apparent reason, is in danger of being viewed, though contrary to Mr. Morison's intention, as a step towards getting rid of the doctrine of election altogether.

*Seventh*, There are in Mr. Morison's publications many expressions unscriptural, unwarrantable, and calculated to depreciate the atonement—for example, that it is a "talismanic something;" "that Jesus could not so suffer the consequences of sin as to liberate us from deserving punishment;" and "that the atonement of Christ has not secured the removal of the obstacles to salvation that are within sinners elected unto eternal life."

*Eighth*, In consequence of its having been reported that Mr. Morison had spoken in the pulpit in a way which led some to believe that he denied the imputation of the guilt of Adam's first sin to his posterity, he was asked by the committee what were his views on this subject, and it was found that he was not prepared to say that all men by nature are deserving of the punishment of death, temporal, spiritual, and eternal, on account of Adam's first sin; and could not give a definite answer to the question, whether we were guilty in consequence of Adam's first sin, or deserved on its account to suffer punishment, except the words guilt and desert should be explained.

Under the second head of the charge—that of disingenuous conduct—the following instances were adduced:—

*First*, That, by the advice of friends, he prevented the sale of his pamphlet until his ordination, and limited its circulation so as to put it out of the power of members of Presbytery, who applied for it, to procure a copy—no motive being conceivable for the advice by which he had acted, except the idea that, if the pamphlet had been fully examined by members of Presbytery, it might have prevented his ordination—two members only having had a short and accidental perusal of it before his ordination. *Secondly*, that he had acted inconsistently with the pledge given by him to the Presbytery on the morning of his ordination day, to suppress, as far as possible, the circulation of the pamphlet; seeing that, when he learned an edition of the pamphlet was publishing in Dunfermline, and editions of it in Kilmarnock, he expressed no displeasure, nor took any means to suppress these. When asked for permission to publish an edition in London, he replied that, though he could give no permission, he would not visit any person publishing it with pains and penalties. He lent the pamphlet several times to candidates for admission to communion, and in various ways showed that he was by no means opposed to its circulation. *Thirdly*, that on the morning of Mr. Morison's ordination, when the Presbytery had met in the session-house, and the congregation were assembling for public worship, the attention of the Presbytery was called to the anonymous pamphlet, of which Mr. Morison was the reputed author; and he acknowledged the fact, and produced a copy of the work; and when some parts of this production were pointed out as teaching unsound doctrines, Mr. Morison gave such explanations of his sentiments on the subjects referred to, as led the Presbytery to believe that his views, on the whole, were consistent with the Secession standards; and, along with his promise to suppress the farther circulation of the pamphlet, promised also to study modes of expressing his views less liable to be misunderstood—a promise thus softly expressed in the minutes of Presbytery out of regard to Mr. Morison's feelings; and whereas the Presbytery were thus led to believe that he would not in future teach what had been pointed out in the tract as, in the opinion of the Presbytery, inconsistent with his explanations, yet he had not restrained himself from teaching and publishing the very doctrines which had been so pointed out.

The report was approved of, and ordered to be engrossed on the minutes.

MR. ROBERTSON of Kilmaurs considered the first step to be followed now was to ask Mr. Morison his opinion of the report, and ascertain whether he had anything to retract.

MR. MORISON said he was ready to explain and defend his views.

MR. MEIKLE of Beith—It was not for them to enter into a deliberation with Mr. Morison on the matter. If his views were different from theirs, he could memorialize the Synod, who, if they thought proper, might take the subject into consideration; but the Presbytery could not enter into a debate upon principles which were already settled in terms of their bond of confederation as a church.

MR. ELLES of Saltcoats cordially acquiesced in what had just been said. He was sorry to hear, in the memorial, certain doctrines avowed, which it was inconsistent for any seceder to advance. Mr. Morison had no right to publish his views as he had done, until they obtained the sanction of the Supreme Court. Whether they were or were not scriptural, that was another matter. It was not for them to decide upon that question. Many viewed the same texts of Scripture in a different light, and errors had in all times prevailed. The peculiar opinions of Mr. Morison struck at the fundamental principles of their church.

MR. RONALD—The opinions in question certainly went contrary to the standards of their church.

DR. SCHAW of Ayr—Mr. Morison, it appeared, did not retract any of his doctrines, but was prepared to defend them. The Presbytery did not come there to dispute upon points of doctrine, but to ascertain whether those doctrines were in accordance with the standards of the Secession Church. Any one dissatisfied with the standards could overture, in a constitutional mode, by going to the Supreme Court.

MR. CAMPBELL of Irvine, and MR. BLACKWOOD of Galston, spoke to the same effect.

MR. RONALD then read over, *seriatim*, the different charges contained in the report of the sub-committee, to which Mr. Morison replied.

MR. MORISON said that he preached no doctrines contradictory to the *main scope* of the subordinate standards of the Secession Church. He had a high veneration for those standards, and he conceived them to embody the grand peculiar Protestant doctrines of grace. With those grand doctrines he (Mr. Morison) had never preached or printed anything at variance. In subscribing to the subordinate standards, he conceived himself to be solemnly bound to adhere to those grand and cardinal doctrines of all Protestant churches. His subscription secured that he would not teach anything like Pelagianism, or Socinianism, or Roman Catholicism; but it did not bind him, he conceived, to adhere to every minute tittle and iota within those subordinate standards. On the morning of his ordination, he had explicitly told the Presbytery that he could not and would not preach any doctrines than those contained in the printed tract, with which such fault had been found. He did pledge himself, indeed, to abstain from the use of certain modes of expression which members of Presbytery had obviously misunderstood; or at least he had engaged to explain those expressions in a manner that would be less liable to be misapprehended. This pledge he had faithfully fulfilled both from the pulpit and the press. He had been supposed to teach in the tract such doctrines as that of universal pardon, and he presumed that there is now no member of the court that will charge him with such heresies. But whilst he engaged to explain certain modes of expression occurring in the tract, he had by no means pledged himself to retract any of the doctrines. On the contrary, he had expressly stated that he could not and would not preach any other doctrines. If, then, any doctrine in that tract be at variance with the subordinate standards of the Secession Church, the Presbytery permitted him to preach them; for they ordained him although he most explicitly told them that he could not and would not preach any other doctrines. He conceived, moreover, that there were not many ministers of the Secession Church who considered themselves bound to hold and preach every minute doctrine, and aspect of doctrine, contained in the subordinate standards. He himself had been taught by his own professor things expressly at variance with

those standards. He alluded to the often declared sentiments of at least one of the professors on the doctrine of the eternal generation of the Son of God. The eternal generation of the Son of God is explicitly taught in the Confession of Faith, but he heard it as explicitly contradicted by his venerated instructor. It would appear, then, that that professor did not consider himself to be bound to adhere to every minute doctrine held in the subordinate standards. But if one minister of the Secession Church was to be permitted to hold, and preach, and teach, one doctrine at variance with the standards, would he (Mr. Morison) not be allowed to deviate in other doctrines? He took no license with the standards which other ministers did not take. He knew of many ministers of the Secession Church who repudiated the doctrine of the eternal generation of the Son of God, and the eternal procession of the Holy Spirit. Such ministers, however, had not thought it necessary to make any public exception in reference to those doctrines when they subscribed the subordinate standards. They obviously did not consider their subscription as binding them up to every detail in the standards. He (Mr. Morison) entertained this view of the nature of his adherence to their standards. He conceived himself pledged to maintain the grand Protestant doctrines of grace, and to adhere to the main scope of the standards; but he could not permit himself to be so positively imprisoned by their human formularies as not to take his own views of certain doctrines, and his own modes of presenting all of them to the minds of his hearers. As to the first charge—which had respect to the object of saving faith—he conceived that he was teaching the obvious doctrine of Scripture, when he said that it was *the gospel*. It is *the gospel*, and *the gospel alone* which is the object of saving faith. What then is the gospel? He would refer them to the Apostle's own definition of it in the beginning of the 15th chapter of the first epistle to the Corinthians. "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and by which also ye are saved." Here then, we may expect to find what the gospel, or the object of saving faith really is. Accordingly, the Apostle proceeds to explain it in the third verse "for I delivered," says he, "unto you first of all that which I also received how that Christ died for our sins according to the Scriptures," &c. What then is the Apostle's own professed explanation of the object of saving faith? It is this, "Christ died for *our* sins according to the Scriptures," &c. This is "the gospel" which the Apostle preached "first of all," when he went into *heathen* Corinth, and stood up in the midst of heathen Corinthians. This was "the gospel" which he preached unto them before they became believers, for it is the belief of it that constituted them believers, and it was "by it that they were saved." The Apostle then told the unbelieving Corinthians "first of all," after he went into their city, that the thing which they were to believe "the gospel," or, in other words, that "Christ died for *our* sins according to the Scriptures." Now, let it be particularly marked that this was *what* he preached to them before they believed; for it is expressly said that it was *this* gospel "which they received, and by which they were saved." The word "our," in the passage referred to, cannot be confined, then, to believers; it must refer to those Corinthians who heard the Apostle when he "first of all" came into their city and preached to them. It would never have been "the gospel" which the Apostle preached, had he stood up in the midst of the Corinthians and proclaimed, "Christ died for your sins, O believing Corinthians!" The gospel is good news to "every creature." But such a supposed gospel would be good news only to believers. He (Mr. Morison) could not be considered to be preaching "the gospel" were he to stand up in the midst of his people and say, "Christ died for your sins, O believers!" No. The Apostle, then, preached to the unbelieving Corinthians, and "first of all," *this* gospel—"Christ died for *our* sins (that is, for your sins, O unbelieving Corinthians and for mine), according to the Scriptures." Here, then, we have the Apostle's own definition of "the gospel," or the object of saving faith. It is this, "Christ died for *my* sins according to the scriptures." He (Mr. Morison) could find no other gospel to bring peace to his own soul. In another place, the Apostle, defining the object of saving faith, says,—"*It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save*

sinners, even the chief." It is not said that Jesus Christ came into the world to save *some* sinners. No. Wherever a sinner was found, there we found a man to save whom Jesus Christ came into the world; the "faithful saying," then, or the object of saving faith, which every man is to believe, is this, "Jesus Christ came into the world to save sinners, and therefore me." Again, the Apostle most accurately describes the object of saving faith in the close of the 5th chapter of the second epistle to the Corinthians. He there, as an "ambassador for Christ," beseeches sinners thus, "be ye reconciled unto God;" and the argument which he uses with these unreconciled sinners is this, "for God hath made him to be sin for us who knew no sin, that we might become the righteousness of God in him."—When the Apostle says that he "prayed men in Christ's stead, be ye reconciled unto God," he cannot be understood to mean the believing Corinthians. They were already reconciled unto God, and did not require to be besought to be reconciled. It is unbelieving, unreconciled, impenitent men whom he thus beseeches, and it is with them that he uses the argument of the next verse, and it is to them that he says, "God made Christ to be sin for us (that is, for you, unreconciled sinners, and for me), who knew no sin, that we (that is, you unreconciled sinners, and I) may be made the righteousness of God in him." The saving truth, then, to be believed by unreconciled sinners is this, "God made Christ to be sin for us, that we might become the righteousness of God in him." This is the object of saving faith—this, and nothing but this, is "the gospel." He (Mr. Morison) might have proceeded to adduce numerous other passages, in which the object of saving faith is described by the inspired writers. All of these passages united lend their evidence to the truth of the opinion, that the thing which every sinner is to believe is this, "Jesus Christ is a propitiation for my sins, seeing he is a propitiation for the sins of the whole world." If it thus be so evident that this is the object of saving faith, surely this reverend court would not admit that their standards are at variance with the apostolic "truth as it is in Jesus."

Here Mr. THOMAS objected to the manner in which Mr. Morison argued, which interference called disapprobation from the audience.

MR. MORISON resumed and said, in reference to the second charge [this means the second part of the first charge], that John the Baptist had given a most valuable definition of saving faith,—It is a "setting to one's seal that God is true." This is faith; and nothing else but this is faith; and there cannot be any other kind of faith. Faith has always, when accurately employed, a reference to some testimony. Faith is the reception, or crediting, of a testimony; it is "setting to one's seal that that testimony is true." Saving faith is the assent of the mind to the gospel-testimony, or "record which God has given concerning his Son." This record or testimony, as we are explicitly told in the 5th chapter of the first epistle of John, is this,—"God hath given us (that is, us mankind sinners) eternal life, and this life is in his Son." He that believes this to be true is a believer, and is possessed of saving faith; he that does not believe it to be true "makes God a liar." If unbelief be "making God a liar," faith must simply be admitting that what God says in reference to his Son is true. What God says in reference to his Son is this, "he has made a gift to each mankind-sinner of eternal life in him." The simple belief of this as true because the God of truth says it) is saving faith. It is abundantly clear that all the virtue of faith lies in its object, and not in its act. The Scriptures never mention a variety of faiths, as if there was a possibility of believing the right thing in several wrong ways. The writers of the Scriptures invariably take for granted that all men know well enough *how* to believe, just as well as men know well enough *how* to see or *how* to hear; and they are careful to make evident only *what* is to be believed,—*"the saving truth as it is in Jesus."* They seem never to have dreamed that men would find a difficulty in performing the act of believing in the right manner. As the Scriptures are silent in reference to any variety of faith, so also are the subordinate standards. He (Mr. Morison) knew of no passage in their standards where it is intimated that the real gospel can be believed in a number of different ways. He assented most unqualifiedly to the definition of saving faith which is given in the Shorter Catechism. There is another and a still clearer definition of saving faith to which he assented, and

which had long been assented to by the United Associate Presbytery. He referred to the definition of it that is given in the "Marrow of Modern Divinity," and which was elaborately defended by the Associate Presbytery in a special act issued in 1742. That definition is the following:—"As Paul and Silas said to the jailer, so say I unto you, Believe on the Lord Jesus Christ, and thou shalt be saved; that is, be verily persuaded in your heart that Jesus Christ is yours; and that you shall have life and salvation by him; and that whatsoever he did for the redemption of mankind he did it for you." Here we have it explicitly explained what it is to "believe on the Lord Jesus Christ." It is to be "verily persuaded that Christ is ours; and that we shall have life and salvation by him; and that whatsoever he did for the redemption of mankind he did it for us." In reference to the second charge, Mr. Morison stated that he could not maintain man's responsibility if he did not firmly believe that he is able to do all that God commands him to do. The sinner's natural and perfect ability to believe on the Lord Jesus Christ must be admitted by all who maintain that the sinner is blameable for his unbelief. He (Mr. Morison) conceived that man's ability to do his whole duty is explicitly asserted in the Holy Scriptures. God tells us that we are to "love him with all our heart, with all our soul, with all our mind, and with all our strength." None are required to love God in the smallest degree above their "strength" or power. If, then, it is easier to believe that God tells no lie about Christ, than it is to "love God with all our heart," and if we have sufficient "strength" to love God to this degree, must certainly be admitted that we have abundant "strength" or power to believe. If any man can say at the last day, as a plea for his unbelief, "I could not help it—I did all I possibly could," that man's conscience would acquit him, and it would not be in any being's power to make him feel remorse. This doctrine of man's perfect ability to believe is not peculiar to him (Mr. Morison), and was the doctrine taught by Jonathan Edwards and John Howe. He (Mr. Morison) had explicitly defended this doctrine in an essay he read to the Presbytery on the day of his trials for ordination. He then said, "man still maintains, and must, to render him accountable, for ever possess his power or natural ability to do his duty—this natural ability consisting in those mental and moral faculties which render him a moral agent and a responsible being; whilst, on the other hand, all his moral inability consists in want of will, or inveterate disinclination." Moral inability is accordingly explained in this manner by Jonathan Edwards and John Howe, and by Truman in his work on "Natural and Moral Impotency." Moral inability is but a learned and technical phrase for a very simple thing—determined indisposition of heart. It means this, and can mean nothing more. Were any to allege that it is expressly asserted in Scripture, that "no man can come unto the Son except the Father draw him," he (Mr. Morison) would reply that the word "can" is used in two senses. It describes sometimes a want of power, and sometimes a mere want of will, when perfect power is possessed. It is used in this latter acceptation in such passages as these—"Joseph's brethren *could* not speak peaceably to him;" "how *can* I do this great wickedness and sin against God;" "having eyes full of adultery, *they cannot* cease from sin;" "how *can* two walk together except they be agreed;" "trouble me not, the door is shut, and my children are with me in bed, *I cannot* rise and give thee." When it is said, therefore, "no man can come unto the Son except the Father draw him," we are to understand the word "can" as explained in the light of another saying of our Lord, "*ye will not* come unto me that ye may have life." He (Mr. Morison) admitted that it was to the Holy Spirit that the conversion of every believer was to be ascribed. He held most tenaciously that "faith is the gift of God," and that neither faith nor any other grace ever existed in any man except as the fruit of the Spirit's operation; but still he never could hold that the Spirit imparted power to believe. The Spirit does not *enable*, he "opens the heart" of the sinner—or disposes him to "attend to the truth as it is in Jesus;" and as soon as the meaning of that truth thus attended to is apprehended and its evidence appreciated, the sinner becomes a believer.—In reference to the third charge, Mr. Morison held that unbelieving prayers could never be acceptable to God,

He could rest the whole proof of this opinion upon that maxim of the Apostle, "without faith it is impossible to please God." Until, then, a man has faith, or, in other words, be a believer, he cannot please God by his prayers, or by any other thing he does. The first duty of a sinner is to believe the saving "truth as it is in Jesus." This doctrine was by no means opposed to the subordinate standards. Prayer is defined in the Shorter Catechism to be the "offering up of our desires unto God for things agreeable to his will, in the name of Christ." Prayer, to be of any avail, must be offered up "in the name of Christ"—that is, by a person "believing in the name of Christ." The Apostle, in the 10th chapter of the epistle to the Romans, explicitly says, "how shall they call upon him in whom they have not believed?" It must not be right, then, to direct a sinner, truly anxious, to pray. He should be directed to "Believe on the Lord Jesus Christ," for until he be a believer, his prayers must be "an abomination unto God." "The prayer of the wicked is an abomination unto God;" and until a man become a believer he is a high-handed rebel—a wicked—a "desperately wicked," man. If the anxious sinner be directed not to believe immediately—but to pray for grace to help him to believe—this direction takes for granted that he is not bound to believe immediately, because he has not power. The sinner, however, has power, and is bound to believe, for present unbelief is present sin, and present faith is present duty.—As to the fourth charge, Mr. Morison said, repentance, when viewed in reference to sin, brings after it, as a necessary consequence, change of feeling and change of conduct, which constitute repentance itself. When the Baptist John called upon his hearers to repent, he meant that they should "change their minds" in reference to the expected Messiah, and the nature of his kingdom. They had wrong views of these matters—they were all wrong in their ideas—and the Baptist calls on them to change their minds.—In reference to the fifth charge, Mr. Morison stated that justification must evidently be substantially the same thing with pardon; whilst it must as evidently be the same thing viewed in a different aspect; that justification and pardon are not precisely synonymous terms is obvious from the fact that a sinner can be justified only once, whereas his sins are often pardoned.—In reference to the sixth charge, Mr. Morison stated that he maintained eternal, personal, unconditional election. The only point of difference between him and the Presbytery was the position which, according to the order of nature, election should hold in the purposes of God. He did, indeed, maintain that the purpose of election comes after the purpose of atonement in the order of nature. This is no novel opinion of his, as has been asserted. It must surely be known to his learned fathers and brethren in the Presbytery, that the position of election in the divine purposes has been a question agitated by divines for many hundreds of years. Many most eminent divines accord with him (Mr. Morison) on this subject.—In reference to the seventh charge, Mr. Morison said that it appeared impossible that any sinner could ever be liberated from deserving punishment. He admitted that all believing sinners would be freed from the endurance of punishment, but he held that none could ever cease to deserve it. The late Rowland Hill said that he thought he would enter heaven uttering the publican's prayer, "God be merciful to me a sinner." He, though a very good man, felt that he was a sinner still, and that he never would or could deserve anything but wrath. There are surely few saints who do not daily pray, "deal not with us according to our deservings." He (Mr. Morison) felt truly astonished that it should be objected to him that he taught that Christ could not so suffer for any man as that that man should not deserve to be punished everlastingly himself.

In reference to the charge of disingenuous conduct, Mr. Morison spoke as follows:—He was anxious to give to the Presbytery a plain unvarnished account of his whole procedure in reference to the publication and circulation of the tract. For many years he had laboured under total darkness as to the way of salvation. By patient research and study he at last found out a truth in the Bible, which had the effect of introducing him all at once into a new world. It changed all his views, all his feelings, all his desires, all his conduct. This gracious and glorious truth which he had discovered in the



Bible was nothing else than the love of God to him in particular, in giving his own dear Son to die for him. This Bible truth he saw clearly stated in many portions of Scripture, and having seen it, and wondering that he had never seen it before, he burned with intense desire to make it known to others, that they also might receive the same unspeakable peace and joy which it had imparted to his own soul. Animated by this desire, he began to preach it everywhere, and he had no sooner begun to preach it than he saw sinners finding peace in believing it, and deriving from it a motive to live entirely to God. He continued to teach it in private, and to preach it in public, wherever he went, and he spared no pains to make it known, and to press it upon all to whom he had access. He continued meanwhile to prosecute his own researches into its evidence, and he found new passages in support of it, and he saw many other doctrines casting a side light upon it. He began also to discover that it was a doctrine which had been found out by many godly men in all ages. He examined ecclesiastical history, and the writings of the Greek and Latin fathers, and he discovered that the theory of limited atonement, viz., that Christ died for none but the elect, was almost never, if ever, heard of for the first five centuries of the Christian era. This, and many other circumstances, all went to confirm his convictions that it must be the saving truth of the gospel which he had at length found out, and which had brought so much joy, and peace, and love, into his own heart. In going from place to place, as a probationer, he found few, very few, who had the same views of the gospel; and as many persons gladly received his doctrine, he was induced, by repeated solicitations, to write out his views in the shape of a tract, which they might have permanently beside them. These were the circumstances in which the writing of the tract originated. After it was written and printed, it was suggested to him by his friends, that the shape which he had given to his views of the gospel might excite the prejudices of his brethren in the Presbytery of Kilmarnock, provided they saw the tract before they became personally acquainted with him. He was advised to keep it out of the booksellers' shops, at least till after his ordination. He yielded to this advice, although it was quite opposed to his own inclination. He fondly hoped that, when his fathers and brethren knew him personally, and saw that he was sincere,—he fondly hoped that they would give a candid and favourable perusal to his treatise. The views were so clear to himself, and so delightful, that he imagined, in his simplicity, that he would easily persuade all others to embrace them. In this he was greatly disappointed. Before the day of his ordination, two members of Presbytery had seen the tract, and on the morning of that day they objected to it, and seemed disposed even to sist procedure until the obnoxious tenets maintained were retracted. He then stated expressly that he had no other view of divine truth on which to rest his own soul, and that he could not, and would not, preach any other doctrines. They seemed then persuaded, from the explanations given of the doctrines of the tract, that it must be the phraseology that was principally at fault. When the Presbytery insisted on its suppression, he yielded, never dreaming that any person would think it of so much consequence as to desire its republication. He soon found, however, that there were several individuals purposing to republish it. When he heard of this purpose, his mind was thrown into great perplexity. He did not see clearly whether or no it was his duty to take measures to prevent other using this liberty with his publication. It occurred, on the one hand, that if he did not use measures to this effect, his non-interference might be construed into a tacit consent. It occurred, on the other hand, that, when he took his pledge, he never contemplated its republication by others, and that therefore he had, strictly speaking, only bound himself not to take any active measures to get it into circulation. He reflected, moreover, that he had told the Presbytery that he could not, and would not, preach any other doctrine. He could not but rejoice at the propagation of the views, and yet he was afraid that, if he did not interfere, he would be regarded as violating his pledge. He at last came to the conclusion that he was keeping the strict letter of his pledge, although he did not hinder others from circulating his tract. When he came to this conclusion, he told his respected brother in London that he would

not prosecute any publisher of his tract by civil pains and penalties. Whilst he did all this conscientiously, he had now to say that he *regretted* that he did not take decided measures to put a stop to its circulation. He admitted that he lent copies to several candidates for communion, but he only *lent* them; and in every case he told them to return them to him. He told them this, to secure that the copies lent might not get into circulation through his agency. He did not feel his conscience aggrieved by doing this, as the doctrines of the tract were the doctrines he was preaching every day from the pulpit, in accordance with what he had expressly told the Presbytery, that he could not, and would not, preach any other views.

Our readers will observe that the report of Mr. Morison's address is very incomplete, especially towards the close of his doctrinal remarks. He must have spoken for several hours, as the diet of the Presbytery began at 11 A.M., and closed at 5 P.M., when an interval occurred between the forenoon and the evening sederunt. And as his address had occupied the greater part of the time, it is plain that only a very meagre outline of it has been preserved. In these circumstances, we cannot continue our narrative till we have interpolated a few words of defence and explanation of his several positions, rendered necessary by this very apparent deficiency.

Let it be borne in mind that the great desire of this burning evangelist, at the time referred to, was to present every human being he met, with a waiting Saviour and immediate salvation. And what reader of the New Testament, who candidly contemplates the Lord Jesus Christ weeping over devoted Jerusalem, can deny that, in this zeal which consumed him, the founder of our denomination occupied scriptural ground, and had only caught a flame of earnestness from the burning heart of God? Now, let all these eight charges of doctrinal error, which the Kilmarnock Presbytery brought against him, be only viewed in the light of this one assumption,—*that it is both the privilege and duty of every sinner to be immediately saved by Christ*, and the glory of heaven's own truth will shine upon them, and gild them with a divine radiance, changing that which may have seemed to have been heresy into the clearest orthodoxy, and illuminating that on which some men frown with the smile and the approbation of God.

On the first two charges, namely, those touching the Atonement and human Ability, we do not need to make a single apologetic remark, because Mr. Morison's own defence, even as given in an abridged newspaper report, is truly clear and convincing, in its scriptural simplicity. We have, indeed, called the first charge the Atonement charge; and yet it will be observed that the word "Faith" occupies in it the principal place. And hereby hangs a tale. The fact of the matter is (as appeared afterwards in the Synod debate), that the committee who drew up the libel hesitated to charge Mr. Morison openly, and in so

many words, with error on the extent of the atonement, because they could not agree among themselves upon the matter; and also because they knew, besides, that a diversity of opinion was springing up among the leading men of the denomination on the subject,—some, with Dr. John Brown of Edinburgh, declaring for a universal reference of the atonement; while others, like Dr. Hay of Kinross, preferred to confine the reference of the death of Christ wholly to the elect. All these pulses of influence had already been felt beating, by means of private correspondence; and it was the young Kilmarnock Luther who had aroused the whole agitation, and given all this impulse to thought. Now, Mr. Ronald of Saltcoats, and one or two others, approved of Dr. Brown's liberal view; but the majority of the Presbytery were decidedly and wholly limitarian. But, by a wily resort worthy of lawyers, they tried to preserve both the appearance and reality of peace among themselves, by leaving out all reference to the atonement *qua* atonement, and by bringing it in, by a kind of side wind, as the object of faith! For they felt pretty sure that, even although the "extent of the atonement" was the head and front of the young preacher's offending, he had yet committed himself to so much error, as they conceived, on affiliated and subordinate points, that they would succeed in proving him heterodox on these without breaking ground at all, or at any rate not very deep ground, on the dangerous dogma. This *ruse*, however, was completely exposed by the honesty of Dr. Marshall of Kirkin-tilloch, when the case reached the Synod, in June following, as shall afterwards appear. But this is the reason why, if the reader looks back to the libel, he will see that, in the first and principal charge, no prominent mention is made of the atonement, while, in reality, three things are compressed into one sentence,—the object, the nature, and the consequence of saving faith!

Yet, when Mr. Morison rose to make his earnest extemporaneous defence, he took no notice of this little piece of theological jesuitry, but immediately proceeded to prove from the blessed Word of God itself, that the object of faith to every man was this, that Jesus died for him in particular upon the tree. And did he not prove it convincingly? we ask, confident of an affirmative reply. Had Christ not "tasted death for every man"? Was he not "a propitiation for the sins of the whole world"? Was not the pastor of Clerk's Lane Church, in his earnest ministry, as fully warranted to say to all the people who might crowd around him in the streets of Kilmarnock, Ayr, or Irvine, "Christ died for our sins," as Paul had been warranted to use such words in the streets of Corinth?

On the nature of faith, too, his arguments were equally convincing. To believe in God, was to take him at his word—"to receive his witness." We are aware that divines have differed in opinion on this point,—some maintaining that in saving faith there is the consent of the heart, as well as the assent of the understanding; while others, like Mr. Morison, would make the trust of the heart rather the effect of faith than its essential element. Dr. Candlish stated in the Free Assembly, last May, that Dr. Chalmers and he differed on this very point, and yet they never thought of separating upon it. Evidently, if the same spirit of liberality had prevailed in the Kilmarnock Secession Presbytery, in March, 1841, the second head of the first charge would not have been inserted in this libel.

As to the second charge, Mr. Morison and his followers have always maintained that it is impossible for any human being to believe either God or man literally and *in toto* of himself. He must be supplied with testimony, and that, too, fully substantiated, or he cannot believe. Still more, on account of the repugnance of the heart of man to divine things, there must be the inscrutable suasive influence of the Holy Spirit, which, however, they have gloried to declare, at least ever since the Evangelical Union was fully launched, to be world-wide in its extent and resistible in its nature. But on the question of man's natural ability to do all that God has commanded him to do, it will be observed that Mr. Morison very properly took a high and fearless position. He boldly asserted that God would not be *God*—that is, would not be all-perfect, because unjust—if the bounds of human responsibility exceeded the bounds of human ability. We were interested to notice, the other day, in consulting the reply given by Dr. Reid, of Glasgow University, to David Hume, on the Freedom of the Will, in the close of last century, that the professor of Moral Philosophy takes the same ground as the young Ayrshire theologian. Reid broadly asserts that, even although a man should cut off his own fingers, or put out his own eyes, he might and would be blameworthy for the act of self-mutilation; but that no man, and not even the Deity, could hold him responsible for using his eyes when he had none, or using his fingers when he had none. How completely does such an illustrative argument (coming home, as it does, with irresistible demonstration, to the conscience and the heart) sweep away, as with a besom of annihilation, the miserable sophistries which sundry divines have endeavoured to palm upon a credulous church about man's being culpable for his inability to obey and believe God, although he lost the power by no fault of his own, but by an act of Adam six thousand years ago!

Possibly a few truly pious and godly people may imagine that they detect something dangerous and heterodox in the third charge, namely, that the anxious sinner should not be directed to pray for grace to help him to believe the Gospel; but here we would remind them of Mr. Morison's grand central position, that it was the duty and privilege of every man, in this day of grace, to be saved immediately. Let them consider all his statements on this point in the light of that truth. He knew very well that scores of ministers were in the habit of saying to their hearers, "You cannot believe the Gospel; but go home and pray to God for grace to help you to believe." Now, Mr. Morison held that this was a misdirection, and a grand practical mistake. To give such an advice was not to point men to the cross, but to send them away from the cross. God was beseeching them to be reconciled,—why should they beseech God? God was waiting on them,—why should they wait on him? God was knocking at the door of their hearts,—why should they keep knocking at his door, as if he were unwilling to help them? Let them believe first, and then their prayers would be those of the accepted child. While they tarried the Bridegroom might come, and they would be "too late." If Mr. Morison erred on this point, he erred in good company. We have heard the late Dr. Wardlaw come to the same conclusion at the close of a cautiously-worded discourse. And James of Birmingham, if we remember aright, has words to much the same effect in his *Anxious Inquirer*.

Let the fourth charge, on Repentance, be studied in the light of the same consuming earnestness. Mr. Morison knew that many seeking souls were kept in darkness and distress from the fear that their sorrow for sin was not deep enough. Fully persuaded that if such inquirers would only "Behold the Lamb," they "would mourn and be in bitterness,"—their tears of contrition, however, intermingled with the smiles of grace,—he called attention to the fact that the Greek word rendered "repentance," in the New Testament, meant *change of mind*; whereas that which meant *sorrow for sin*, as in the case of Judas, was quite a different word. And, without doubt, Mr. Morison was right and the Kilmarnock Presbytery were wrong. Let any reader only consult the best critics on the text of the New Testament, and he will find the truth stated on this point in much the same way as the founder of our denomination stated it. And it is quite undeniable that, while Arminian and Wesleyan theologians have generally taken the ground of the Kilmarnock Presbytery, a great host of respectable orthodox Calvinistic divines are on Mr. Morison's side. But how bigoted must have been that bigotry, and how narrow that narrowness,

that sought to bring in a useful and earnest man a heretic on so minute and subordinate a point as this!

The fifth charge seems to be still more insignificant, and therefore we pass it by in silence. As to the sixth topic—namely, Election—we have already indicated that Mr. Morison, at the time of his trial, was not wholly emancipated from the Calvinistic fetters. Still, some of his expressions did not satisfy the Presbytery. And what is the sample of the objectionable utterances which the libel contains? Tell it not in Glasgow; publish it not in the streets of Edinburgh, lest the hosts of infidels should triumph,—“That, notwithstanding election, it is in the power of the non-elect to be saved!” Did the men really put that down as an error to be condemned? They actually did. How then, on their principles, can there be a judgement-seat, and a left hand of the judge? How can the non-elect be condemned for rejecting salvation, *if it was not in their power to be saved?* Once more is it plain that the truth of God was on the side of the accused, and not on that of his accusers.

We have already shown that when the expression “a talismanic something,” as applied to the work of Christ, is read in the connection in which it occurs in Mr. Morison’s “Nature of the Atonement,” instead of appearing irreverent, it is very forcible and powerful indeed. As to the imputation of Adam’s sin to his posterity (for the Presbytery ended at the origin of evil, where they should have begun), we feel persuaded that any candid and reasonable man will side once more with the stripling, rather than with his seniors. Only listen. It was seriously charged against Mr. Morison that “he was not prepared to say that all men by nature are deserving of death, temporal, spiritual, and eternal, on account of Adam’s first sin (sic!), or that they are guilty of Adam’s sin, and therefore deserving of punishment, till the terms guilt and desert are explained.” And who would be prepared, in this year of grace, 1870, to swallow wholesale so shameful and revolting a creed? Is it because the world is taking strides of progress in theology, as rapid as those which she is taking in science and political advancement, that this grotesque ultimatum of 1841 scents so much of the sepulchre and decay? Why, it looks as if it had been dug up with a mummy, after an interment of millenniums. We can hardly believe that grave ecclesiastics tried to cram that choking fossil down a young man’s throat when Victoria was Queen, and Sir Robert Peel her Prime Minister. All honour to him who shuddered at its monstrosity and would have none of it! Send a child to hell for Adam’s sin! Bring in a man personally guilty for what he never did, and for what was done thousands of years before he was born! Could a charge like

that be proved at the Kilmarnock Sheriff Court, or the Ayr Circuit Court, or the Edinburgh Court of Justiciary? Would it not be refused a hearing, and be sent out of court with shouts of derisive laughter? And how can it ever be entertained at the judgement-seat of Christ? O Kilmarnock Presbytery, your eighth charge is your climax of absurdity, and has put you into the pillory for ever! "Not till the words guilt and desert were explained!" We should think not, brave "young swain," who didst thus dare, single-handed, to defend Christ's truth against well-meaning but owl-like Dryasdusts. The difficulty of our valorous friend, was something like that of the little girl in Roxburghshire, we heard of many years ago, who told her mother that she had tried hard to repent of eating the apple in the garden of Eden and had not been able! No doubt it must be matter of grief and shame to us that our progenitor transgressed the command of God. Temporal death, moreover, and temptations, and tendencies towards evil, have resulted to us from his fall; but whatever harm hath accrued therefrom, has been more than met and mastered in the redemption of Christ. But for a conclave of clergymen to maintain that death eternal resulted to any human being through that first sin, apart from his own iniquities, and to insert it in the text of an ecclesiastical libel, that the accused presbyter wished to know what kind of "guilt" and "desert" was meant—savours so much of bigotry and superstition that we fancy we hear the clink of the thumb-screw or the foot-rack in the days of the Inquisition, or see the smoke curling round "auld Kilmarnock" from a fire which has just been kindled to burn a wizard or a witch.

We could not permit these original eight charges to go out to the world again, without adding a few words of explanation and defence to the report of Mr. Morison's reply, which, although the fullest we could get, is still meagre and incomplete. In next article, we shall condense the account of the evening sederunt of the Presbytery, and describe the exciting scene which took place at Mr. Morison's deposition at the hour of midnight.

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#### CHRIST'S DEATH IN RELATION TO MAN.

THE sufferings and death of our Lord Jesus Christ are the grand points round which all the truths of Scripture revolve. The sacrifices of the Old Testament in all their variety were

the typical shadows of which Christ was the antitypal substance—the one real sacrifice which put away sin. The promises and predictions of the Old Testament find in Christ their perfect fulfilment. He is all that these declared he would be. In the plainest way possible, the New Testament declares what Christ was, what he did and suffered, what he now is, and what he will for ever be in relation to the sons of men. The Christology of the Bible finds its centre and interpretative principle in the sufferings and death of the Great Son of God. To Eve it was foretold that, while her seed should bruise the serpent's head, yet the serpent should bruise his heel. Isaiah, in prophetic vision, saw Jehovah laying upon him the iniquities of us all,—and therefore it pleased Jehovah to bruise him, and put him to grief, so that his soul was made an offering for sin. Moreover, it is only in consequence of his being bruised and put to grief, and his soul being made an offering for sin, that Christ can see his seed, prolong his days, and the pleasure of the Lord prosper in his hand. Jehovah's Righteous Servant shall justify many, only because he sacrificially shall bear their iniquities. Therefore, whatever Christ may be in other respects, his redeeming, and saving, and justifying power is essentially dependent on his sufferings and death, as the one on whom Jehovah laid the iniquities of us all.

From the New Testament, it is still more clearly seen that whatever Christ is and does gives emphatic significance to his death. As the Divine One he becomes incarnate, not so much to live his holy life, as to die his strange and unique death. Even that confessedly pure and holy life finds its specific moral end in his suffering and death,—for the sake of that death he lived that peculiar life of his in the flesh. His incarnation is clearly set forth in the New Testament,—“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” “The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” Why did the “Word,” who is “God,” become “flesh,”—man dwelling among men, God-man? The answer is, “Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part in the same; that through *death*”—not distinctively and emphatically through his *life*, but through his *death*—“he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” Thus the incarnation and holy life of Christ, with all their moral value, look forward to, and contribute their glories to the wonders, power, and moral significance of his death. Apart from that death,



his incarnation and holy life are magnificent means without their proper consummation in an end. For assuredly the incarnation of the Son of God was not essential to God's teaching and exemplifying a holy life; but, since a death was needed,—a bruising, putting to grief, making a soul or life an offering for sin,—a death for sin was required,—“we see Jesus,” as God incarnate, “made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

As it is in the death of Christ that his incarnation and holy life find their moral consummation, and to it that they impart their unutterable moral value, so, as the most holy God-man, his death itself finds its proximate end in obtaining for sinners eternal redemption from the curse of the law. In various forms we are assured that the Saviour's death, as that in which his perfect obedience and sufferings culminated, constitutes an atonement, propitiation, or expiation for human sin. “The Lord hath laid on him the iniquities of us all.” “It pleased the Lord to bruise him; he hath put him to grief.” “Thou shalt make his soul an offering for sin.” Accordingly, we find that, when Christ came in our nature, he appeared to the inspired eye of the Baptist as “the Lamb of God, which taketh away the sin of the world.” He took away that sin as a sacrifice for it; for we are told that “now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.” He “died for our sins.” “Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God.” That the suffering and death of Christ were penal in their nature, is evident from the fact “that Christ hath redeemed us from the curse of the law, being made a curse for us;” yea, as one who knew no sin, he “was made sin for us.” In harmony with these statements, and in explanation of them, we are told “that he by the grace of God tasted death for every man,”—“that he gave himself a ransom for all,”—that “he is the propitiation for the sins of the whole world,” and that God has set forth Christ as “a propitiation through faith in his blood, to declare his righteousness, . . . that he might be just, and the justifier of him that believeth in Jesus.” These statements clearly prove that the obedience, sufferings, and death of Christ were, as to their nature, substitutionary in relation to sinners, and propitiatory in relation to God as the holy moral governor. For it makes no practical difference whether we say “that Christ died for our benefit,” or say “that Christ died in our room, and instead of us.” In such a case as the one before us, if the thing is done for our benefit, it is done by Christ.

instead of being done by us. To live, suffer, and die for us,—to suffer for sins,—to die for our sins, necessarily presupposes that Christ has so put himself into our place, and so lives, suffers, and dies in our room, that we enjoy the benefits of his great work in its expiatory relations.

The principle of substitution, it is true, may be pushed to an extreme, and, indeed, may be made so absolute as to destroy the proper personality of the parties concerned. This has been done by hyper-Calvinistic Antinomians, who so hold the doctrine of substitution that they identify Christ legally and morally with his people, and thus destroy their personal and ethico-legal standing before God. The same thing is done by Platonizing mystics, who so identify Christ with all men as to make him not another, but truly one with them, so that they are before God what he is. We, for our part, hold no such extreme views. For when one is a substitute for others, the *personality* of each person requires that the substitution shall be kept within certain limits; it never can be absolute unless to the utter destruction of all personality in those for whom it is made. But, in perfect harmony with our social and moral nature, we find that one person may, within certain limits, undertake, do, or suffer certain things in the stead of, and for the benefit of another. This principle is in operation in our everyday life, and apart from it our social life would cease. Accordingly we hold that Christ, to the extent required, so took our place,—so lived, suffered, and died for us,—so endured the curse for us,—that, while the merit and righteousness are his alone, the benefits belong to us, in whose name, and for whose sake, “not by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.”

The incarnation, life, suffering, and death of the Son of God, for our guilty race, demonstrate that there must be something of vast importance in man. The wonderful condescension and humiliation of him who had the “form of God,” and yet “took upon him the form of a servant,” for our sakes, declare that there must be a true worth in us for whose sake he was “found in fashion as a man, and humbled himself, and became obedient unto death, even the death of the cross.” At first sight, it might appear that just in proportion to the meanness and nothingness of man, would be the greatness of Christ's condescension; yet, when we look at the matter more closely, we find that he who condescends to what is worthless, or to what is altogether beneath him, disgraces himself. In all cases where there are unimpaired dignity and honour maintained in acts of condescension, there must be a true worth, and con-

gruous value, in the objects for the sake of which such acts are performed. There must therefore be in men—in each man—elements of vast importance and value, to sustain the honour and dignity of the Son of God, when he comes down to their nature and condition.

The same may be said respecting the death of Christ for man. In all wise transactions amongst men, the expenditure of time, and labour, and money, has something of equivalent value in the objects for which it is made. If we saw a man possessing the highest rank and the greatest wealth giving all his time, toil, wealth, and honour for the sake of a mean contemptible object, we would say, “to what purpose is this waste? that trifle is not worth the sacrifice the man makes.” When, therefore, we see that Jesus Christ, the Son of God, thinks that it becomes his dignity and honour to be made flesh, and as man dwell among men, and is not ashamed to call them brethren; and when we further see that God the Father thinks it wise to give Christ for man’s redemption,—that Christ thinks it is wise in him to give himself in shame, agony, and death for man’s redemption from the curse of sin,—then we are assured that, since man is worth the ransom price paid for him, there must be in him something of untold, inconceivable value. For, conceding all that may be due to the merciful love of God, and to the boundless grace of Christ, yet it is impossible to think that such adorable grace and love would, or could, be thrown away on objects worthless in themselves considered. Little as the mass of men, and little as even Christian men think of it, if Christ’s condescension in his incarnation is after all his highest glory, and if the sacrifice of himself in death for us is the theme of heaven’s praise,—then every man must have, in God’s sight, elements in his nature of transcendent worth.

Assuredly, the incarnation and death of Christ teach us many other all-important truths; but at present we confine our attention to their testimony concerning the preciousness of human souls. Because we are in soul precious in the sight of God, Jesus became our brother-man, and lived that wonderful life of holy self-denial and sorrow, which became darker and deeper till his agony in the garden made “his sweat as it were great drops of blood falling down to the ground;” and brought from his overwhelmed soul the cry, “O Father, if it be possible, let this cup pass from me.” But possible it was not, if man is to be saved; and therefore, as Saviour of man, he must needs drink that cup to its bitter dregs. Because in soul we are precious to the heart of God, Jesus hung in agony upon the Cross; and while he suffered, the sun of day became darkened,

and the earth beneath shook, and the face of God was hid from him, so that he felt forsaken of God : but at last he could say, "It is finished," and his head drooped lifeless on his breast. As we look at the Son of God thus living, suffering, and dying, whatever else we see, we at least see God's estimate of the value of human souls : God thought they were worth that wonderful ransom price given by Christ for their redemption.

Wherein, then, consists the worth, value, or preciousness of our souls which sustains the dignity and honour of Christ in becoming incarnate, and also warrants his giving himself as a ransoming sacrifice for us ? With all humility and reverence we answer, That our souls have worth, value, preciousness, because there is something truly godlike in our nature. There is in us that which in a finite degree corresponds to that which is in God himself—the Father of our spirits. God thinks, and he has made us capable, to some extent, of thinking his thoughts, and knowing what he knows respecting the nature of things in general, and of moral and spiritual things in particular. God has a heart which feels emotions in accordance with the nature of things, love to the lovely, hatred to the hateful ; and he has constituted us capable, to some extent, of feeling as he feels, loving, and hating in sympathy with him. God can plan, purpose, act, realize his thoughts, and feelings in things done ; and he has so made us that we too, in our sphere and within certain limits, can act so as to carry out our thoughts, and feelings, and purposes. Thus, as creatures, we are made in the likeness and image of God our Creator, and are, by the potentialities in our nature, fitted to attain a godlike experience of thought, emotion, and action. This godlike nature constitutes our *soul-worth*, as distinguished from our *moral-worth*. Our nature is God work, and is the basis which renders moral character and moral worth possible as our own work. Therefore, altogether apart from our moral worth, there is in us a soul worth of inconceivable value. We have stamped upon our imperishable spirits the natural image and likeness of God. Hence there is in our soul worth something which maintains the dignity, and, partly at least, accounts for the self-sacrifice of Christ in his incarnation and death for the redemption of the human race.

But, since we possess a godlike moral nature, it necessarily follows that this moral nature must develop a moral character, and sustain moral relations of one kind or another. Moral character, good or bad, right or wrong, is evermore the outcome of moral nature. By nature man must think, and think rightly or wrongly, so that his thoughts are true or false. He must feel emotions which are right or wrong, true

and good, or false and bad in relation to the nature of things. He also, in one way or another, must act for ends right or wrong, true or false, good or bad, as tested by a standard of truth and righteousness,—which standard must ultimately be found in the eternal, and necessary natural perfections of God, as these are expressed in the constitution of the soul, and revealed in the moral law. By his nature being thus subject to moral law, so long as man exists he must think, feel, and act morally, and be morally right or morally wrong. However, in thus thinking, feeling, and acting, there is involved the possibility of man being either very happy or very miserable. There is in every man the capacity of great enjoyment, or of deep distress. If that enjoyment and distress are ultimately and finally to be determined by the nature of things as found in God, and in the structure of the soul itself, then the soul's happiness or misery depends on its moral harmony or discord with what God is, and with what it is in itself. It is also evident that just in proportion as the soul opens up to know, and feel, and do what is morally right or wrong,—that is, what is in accordance with God and its own God-given nature, or is in discord with both,—so will its capacity of pleasure or pain enlarge. If we now further suppose that the soul is immortal, and is progressive in its moral states of good or evil, of right or wrong, then there is a possibility of the soul enjoying ever-increasing pleasure in the right and the good, or of its ever deepening and darkening horror of endless woes in what is wrong and bad. In these solemn possibilities of eternal ever expanding joys,—godlike felicities in the human soul, or of eternal ever increasing woes of a morally lost spirit,—we find something which in part accounts for, and warrants the incarnation and death of the Son of God for our race.

Suppose, now, that by some cause or another we have come so to think, feel, and act, that anguish and misery are the fearful results; and suppose that the longer we thought, felt, and acted, we became the more wretched; and suppose that this should continue for ever in a terrible progression of sin and its accompanying woes; would we not give a thousand worlds to be delivered from so thinking, feeling, and acting, that the longer we lived, and the more we thought, the more we felt pierced in consciousness as with poisoned daggers? And what is our prospect, as sinners, for eternity? We are immortal, and cannot cease to think, feel, and act morally; and both experience and Scripture assures us that in all these moral states we are sinners against God. The Bible and our conscience

unite in declaring that we deserve the wrath of God, and that our moral doom is eternal death,—weeping, and wailing, and gnashing of teeth. Whatever these and similar representations of future woe to sinners may mean, they do tell us plainly that the doom of sinners is one of extreme and awful distress. The very nature of the soul as a moral being, the nature of God as a moral being, in both of whom conscience must be imperial and absolutely authoritative, involves the necessity of misery in the event of sin. Moral law necessarily emerges from the moral nature of God and man, and is therefore as obligatory upon God as His rule of government, as it is obligatory upon man as his rule of obedience. For God, as moral governor,—or for us, as moral subjects,—to set aside the eternal equities of moral law, would in both cases be morally wrong, and would make God a partner in our guilt. Hence, from the nature of things, penal evils must flow from the violation of moral law. We see it is so in fact: sin brings upon the soul a present and dreadful curse,—the prototype of “the fierceness and wrath of Almighty God,” which Scripture declares shall be poured out upon the finally impenitent sinner.

Let us now further suppose that by some means it is possible for God, righteously, to set sinners free from the legal, and morally necessary penal, results of their transgressions,—that is, treat them, as to their legal and moral standing in his government, as though they had not sinned at all, but had been personally holy—and if God forgive sin, if he justify the sinner at his bar, that is what he must do. If, further, by some means God is righteously able to induce within us such a manner of thinking, feeling, and acting, that every thought, every emotion, and every act are pure, and right, and full of joy, and thus bring us into perfect moral harmony with his holy law, and his own holy character; and if, thus restored, legal and moral harmony go on increasingly for ever,—then, no end so blissful and important to us, or so honourable to God, can possibly be conceived.

Now, the design of Christ, in his incarnation and death, so far as man is concerned, was to attain this twofold end. He became man, lived, and died for us, to save us from the wrath to come, as realized in the miseries of hell; and to raise us to personal holiness and happiness in heaven. To save us from the penal curse of sin within us, and in our circumstances and eternal future, he, in our nature, and in our stead, and for our benefit, died for our sins, and was “made a curse for us.” He “made peace by the blood of his cross:” peace to the conscience and heart of God, propitiating God as he forgives

and justifies the ungodly; peace to the conscience and heart of man, as, for his sake, man receives pardon, and the gift of eternal life. Christ's incarnation, life, and death furnish the righteous foundation on which God and man are personally reconciled—made to be at one. Thus brought to God for pardon and justification, through the blood of Christ,—which has made peace, and is the ground of peace to God and man,—the believing soul is brought under the renewing, purifying, and elevating influences of the love and righteousness of God in Christ, and begins to live a new life, because the life it now lives is a life of faith in the Son of God, who loved it, and gave himself for it. Having regard, then, to the possibilities of eternal misery in the soul, on the one hand, and to the possibilities of eternal holiness and happiness in the soul, on the other hand, we find something which maintains the honour of Christ in his condescension, and indicates at once his wisdom and goodness in tasting death for every man. For in thus saving the lost from the misery which they deserve, and raising them up to enjoy eternal life in fellowship with himself and his Father, he restores them to the honour, glory, and moral dignity for which they were originally created. In this glory, honour, and immortality conferred upon them, is attained God's greatest honour and glory in man. The final ends of Christ's death, so far as we are concerned, are to save the souls of men from the eternal miseries resulting from sin, and to restore them to moral purity and eternal felicity as the children of God. In doing this, his condescension, shame, and agony become his greatest honour, and will for ever be celebrated by saints and angels in the song of heaven,—“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

W. T.—K.

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#### THE SECOND PSALM.

WHY rush the gathering nations to and fro?  
What vanity now drives the people mad?

Behold Jehovah, King of kings, hath set  
His Best Beloved on Mediatorial Throne,  
Declared to be the Son of God with Power!  
And earth rebels; and see, her mighty kings  
Take anxious counsel. Princes erst at war,  
Do solemnly unite against the Lord  
And His Anointed Equal!—

“Let us break  
This hateful bondage from our necks!—Behold,  
As though our former burdens were too light,  
This new claim of allegiance to His Son!  
Now be Their yoke cast off for evermore.”

He who sits in the majesty of Heaven,  
Surrounded by the Eternal calm, shall laugh,—  
Shall have them in derision! He shall speak  
To them in wrath, and in His anger fierce  
Oppress them mightily!—

“Yet have I set  
My King upon Mount Zion’s holy Throne,  
And none shall stay me!”

. . . . .

Lo, Messiah speaks;—

“I will declare the immutable decree  
That stirs their enmity: The Lord hath said  
To me, Thou art my well-beloved Son,  
This day have I begotten Thee. Now ask  
Of me the boon, and unto Thee I’ll give  
The heathen, and the utmost parts of Earth  
For Thy possession. Thou shalt bruise them all  
As with an iron sceptre, Thou shalt dash  
Thine enemies in pieces, as Thou would’st  
A potter’s vessel!”

. . . . .

Therefore, be ye wise  
O kings! Ye judges of the Earth, be taught!  
Serve ye the Lord with salutary fear,  
And tremble in your God-defying mirth!

Kiss ye the Son; and, reconciled, bow down  
Low at His feet, before His ire awake,  
When He shall sweep for ever from His path  
All who oppose His march to boundless rule  
As in a moment!—Blessed are all they  
Who cast themselves upon His clemency.

J. C.—H.

## DOES LAW REIGN IN THE MIND OF GOD?

“*God is Love.*” 1 John iv. 8.

THIS saying of the beloved disciple is the prime fontal principle of  
all scriptural theology. The Bible assumes that God is, and declares  
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that God is love. Perchance this saying was suggested by that grand summation of the message which John had heard from Christ, and was wishful to declare to his brethren, "that God is light, and in Him is no darkness at all." (1 John i. 5.) Perchance also it re-echoes that glorious utterance of Christ which is recorded for us by John in his Gospel,—“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (chap. iii. 16.)

God is love. Standing and looking away abroad upon and into the meaning of this saying, this ocean-fountain of living waters whence come all the rills and streams and rivers which water all the lands of being in the great Kingdom of God, it is rather freezing to be told bluntly that “Law rules Deity.” So says F. W. Robertson of Brighton. And upon this idea Dr. Bushnell of America bases his theory of the atonement, as unfolded in his work entitled, *The Vicarious Sacrifice*. He declares that law is “self-existent,” and is “obligatory” on God, being “the same to created souls in all orders as to God uncreated, and the same to God as to them.” (p. 189.) This position of Dr. Bushnell’s suggests two questions which we mean to consider.

I. *Is Law Self-existent?*—Speaking of what he calls the “necessary, everlasting, ideal law of Right,” Dr. Bushnell says that “the perfections of God, being self-existent and eternal, were eternally squared by this self-existent law.” (pp. 186, 187.) Again he says of “right” and of God’s “moral nature” that they are “both self-existent.” (p. 194.)

Dr. Bushnell has not condescended to inform his reader in what sense he holds the ideal law of right, of which he speaks, to be eternal and self-existent. There is a mist left hanging about this point which he should have endeavoured to dispel. But instead of dispelling it, we are afraid he has lost himself in it. His argument for this law is not a Scripture one, because Scripture knows nothing of a law that is eternal and self-existent in relation to God. He attempts indeed to press Rom. ii. 12-15 into his service, to support his conception of such a law in relation to men. (pp. 190, 191.) But every reader of that passage may see for himself that there is not a word in it which can be made to give the least countenance to the idea that the law of which Paul speaks was conceived by him to be either eternal or self-existent. And since the Scriptures say nothing of such a law in relation to God, Dr. Bushnell’s argument for it is necessarily a philosophical one. He produces it on pp. 186, 187, and reproduces it, in more clear and simple terms, on p. 251 as follows—not considering it necessary “to go into any very elaborate argument” on this point. He says—

“It cannot escape the discovery of any one, that if God has moral perfection of any kind, they must have a standard law, and obtain their quality of merit by their fulfilment of that law.”

We give prominence to this statement, not only because it is the fundamental argument of Dr. Bushnell in support of his fundamental conception, but also because, so far as we can see, it is the only argu-

ment which could be produced in support of such a conception of law as that which Dr. Bushnell advocates. And we have chosen the above statement of it rather than the previous one on pp. 186, 187, because in that the well-known distinction between the natural and moral perfections of God is effectually obscured, and He is spoken of as beginning "to will and to institute government without any perfections," unless there be a previous "standard law;" whereas in this it is clear that the "moral perfections" of God are exclusively spoken of, as they should be, because they alone, as distinguished from the natural perfections of God, need to be conformed to some "moral standard," "apart from which no such perfection is conceivable." Now it must be admitted, "that if God has moral perfections of any kind," they must be conformed to some "moral standard." In this point we agree with Dr. Bushnell. But is this moral standard correctly designated a "self-existent law"? This we deny. When Dr. Bushnell calls it so, his aim is to make it evident that there is some moral standard of right, *not created by the divine Will*, conformity to which on the part of God as a free agent constitutes the divine righteousness. His aim is good. There must be some such moral standard. This moral standard he calls a self-existent law. But a *self-existent* law, strictly speaking, is a law which does not depend for its existence even on God Himself, but exists independently of the divine *Being* as much as of the divine *Will*, though it may be held to have some sort of connection with, or relation to Him. Only a law which exists independently of the divine Being can be correctly designated "self-existent." He who comes to believe in such a law at the same time ceases to believe that God is the only eternal self-existent One; and the logical terminus of such a creed is either a more or less refined Pantheism, or a more or less defined Atheism. According to strict Theism God is the alone self-existent One; and He is a pure Spirit, in, or in connection with, or apart from whom there are no *self-existent* ideas or laws, or beings spiritual or material. Between this fundamental position of Theism and the most absolute Pantheism or Atheism there is no medium position capable of being logically defended. Let the eternal existence of one idea or law or being or atom be admitted as something not depending for its existence on the divine Being, but "self-existent," then you have a real existence, call it thought or thing or being, which is at once distinct from, and independent of, and not created by, God. Now what right or reason, after this admission, can any man have to affirm or maintain that there is just one such self-existent idea or law, and no more? Certain philosophers may as reasonably affirm "the real existence" of a whole universe of eternal and "archetypal ideas, both of moral and physical phenomena;" and hold "that the things which we see—nature and all her phenomena—are temporal, and born only to die; mere shadows of some unseen realities, from whom their laws and life are derived; while the eternal things which subsist without growth, decay, or change,—the only real, only true existing things, in short,—are certain things which are not seen; etc." The eternal existence of a whole universe of archetypal

ideas being thus affirmed to be existent in the womb of the divine mind, whether conceived as floating about like fishes in the sea or motes in the sun's beams, or fixed like stars in the sky or spots in the sun, the thorough-going Pantheist can ask such philosophers, assuming *their* doctrine of ideas, Are not "things and thoughts of the same blood?" Emerson says somewhere in one of his *Essays*, speaking in chemical phraseology, "Matter is mind precipitated." In harmony with this statement, he could adopt the above doctrine of ideas and say that the things which we see are the eternal archetypal ideas precipitated, and there never was creation in the theistic or Christian sense of that term. In short, the doctrine of eternal and self-existent ideas or laws logically terminates in the doctrine of the old pre-Christian philosophers, as stated by Empedocles in these words—

"Fools, who think aught can begin to be which formerly was not,  
Or that aught which is can perish and utterly decay.  
Another truth I now unfold: no natural birth  
Is there of mortal things, nor death's destruction final;  
Nothing is there but a mingling, and then a separation of the mingled,  
Which are called a birth and a death by ignorant mortals."

This conclusion being reached, it matters little whether he who holds it calls himself a Pantheist or an Atheist; for between these there is no great gulf fixed. And there is no logical escape from this conclusion except by the Christian doctrine of creation as regards all real finite existences, on the one hand; which involves as its essential prime principle, on the other hand, the belief that God is the only self-existence; that as He gave *real* being to all actual existences in His universe, so He previously—at least previously in order of nature—gave *ideal* being to all existences, being Himself a pure spirit, in, or in connection with, or apart from whom there is no self-existent idea or law or being, spiritual or material. In fact, it is easier to conceive how God can give ideal being to possible existences than how He can give real being to actual existences. And why Dr. Bushnell should found his doctrine of sacrifice on a self-existent idea, or law of right, we cannot understand, unless on the hypothesis that he was squaring his fundamental principle so as to fit his desired conclusion, seeking to get "a partially distinct footing for the subject" apart from all the analogies of "human government" and life. (pp. 185, 186.)

Is Dr. Bushnell, then, a believer in the doctrine of eternal archetypal ideas? In this doctrine alone, we think, can the idea of a "self-existent law" find a logical basis. But his book on *Vicarious Sacrifice* supplies no certain evidence that he is a believer in this doctrine. On the one hand, indeed, he speaks of God as "crystallizing in eternal obligation, before He became a lawgiver," and as being "in the power of law." He also says that before creation God was "the only Being, and the container of all forces to be,"—when we should have expected him rather to say, "the creative cause of all forces to be." (p. 187.) But, on the other hand, he explains that this ideal self-existent law of right is with God what the ideas of space, cause, and time are with us,—that as these ideas rule our thinkings, so the idea of right rules

Him. Are these ideas then *self-existent*? Could they ever have existed apart from some thinking being or beings? In relation to finite moral natures, what is the idea of cause if not the consciousness that they themselves are causes, and are related to a great first cause? What is the idea of space or time to them if not the consciousness, or the perception, that they themselves exist in space and time? Could *their* idea of cause or space or time exist independently of themselves as causes existing in space or time? If not, *their* idea is not self-existent. Neither is their idea of right. Again, in relation to the infinite moral nature, supposing that the divine mind has ideas of space and time, whence do they come if not from the perception or consciousness that He Himself exists, not indeed as comprehended in, but *in relation to*, space and time, because in relation to creatures who do exist in space and time?—a relationship of which doubtless He was aware, even before creation, as possible or what would be, and of which He is conscious now as actual. As to the divine idea of a cause, could it ever have had an existence apart from the consciousness of the divine being Himself that He is the great originating cause? If then, apart from this divine consciousness the divine idea of a cause never could have had an existence, it cannot be *self-existent*. Neither can the divine idea or ideal law of right be self-existent. Just as the divine idea of cause is simply *nothing else* than God's internal perception or consciousness of what a cause is as realized in Himself viewed in His causal relationship to all created existences, and as realized in all who have been made in His image; so the divine idea of right is simply *nothing else* than God's internal perception or consciousness of what right is as already determined by the eternal and essentially unalterable characteristic feature and crowning glory of His own standard moral nature, whose all-inspiring moral feeling is Love. Just as, in relation to what may be called the natural aspect of the divine being, it is written, "God is a Spirit," not a material existence; so, in relation to the moral aspect of His being, it is written, "God is love," being neither "a cast-iron deity," coldly indifferent, on the one hand,—nor an avenging fury, cruelly malicious, on the other. "God is love;" this is the crowning glory at once of the natural and moral perfection of God; this is the joy of the universe. Love is the all-inspiring feeling of the divine life. This feeling is *inherent in His moral being, and not created by His will*. Now, if the divine idea of right is, as we have shown, simply nothing else than God's internal perception or consciousness that love is the all-inspiring feeling of His moral being,—speaking just now *exclusively* of the divine idea of right as existing in God before creation,—why should Dr. Bushnell call it a *self-existent* ideal law of right, since it could no more exist apart from the being of God than a feeling of love could exist apart from a loving being, or a perception apart from a perceiving mind? If his self-existent law be not some self-existent third thing, different at once from the divine feeling of love, and from the divine perception or consciousness of that feeling; distinct also from the being of God Himself, and set before His intelligence as "a standard law," by the

fulfilment of which His moral perfections are to "obtain their quality of merit;" then it is as absurd to call it a *self-existent* law as to speak of a self-existent feeling of love, or a self-existent perception of a feeling of love. Again, if this fundamental moral feeling of love, which is the essence of the divine idea of right, be a feeling inherent in the very being of God Himself, and not created by His will,—a feeling which He can no more quench by an act of His will than by such an act He can quench His being itself,—then, in this moral aspect of the being of God, we have a "moral standard" of Right not created by God's will, conformity to which in the choices of His will and the actions of His life constitutes His righteousness or moral perfection. *Without a standard law, therefore, distinct from the natural perfection of His own being, moral perfection is as possible to the Creator as with a standard law moral character is possible to the creature.*

This fundamental truth occupies a middle place between two extremes, either of which is fallacious, and should be most carefully avoided. To create in one's own imagination a self-existent law in order to find a moral standard for the divine moral perfections, as Bushnell seems to do, is to fall into what may prove to many a "fearful pit" of error on the one hand. To say, with Maurice, in the sense in which he uses these following terms, that the will of God is "the ground of all that is right, true, just, gracious," is to fall into what may also prove to many a pit of error on the other hand. The glorious truth between these extremes is, that the divine moral being, the inspiration of whose life is love, is the standard moral nature whose eternally inherent and essentially unchangeable moral feeling of love, being the touchstone that determines what is right, is a "moral standard" to the divine choices, according to which also, by the divine will, that law of love is fashioned which is the moral standard to all moral creatures. And if Dr. Bushnell means by his self-existent law to indicate that the divine being as love is self-existent; that He can no more quench His inherent feeling of love by an act of will than He can so quench His being itself; and that *His* idea of right is *primarily* determined by this moral feeling of love, which is not created by His will, then we heartily agree with him. But if he means anything else than this, then we beg to differ from him radically and entirely. We are willing indeed to believe that this is his meaning, as seems evident from one phrase which he employs,—"the standards of God's own perfect mind." But, if it be, it is frequently both curiously and unhappily expressed. And however it be, the preceding discussion shall not be unprofitable if it convinces any one, or deepens in any one the conviction, that *God reigns*, and not a self-existent law. The very conception of such a law is a thing quite foreign both to scriptural theology and genuine theistic philosophy. To entertain it is to surrender the citadel of pure Theism, and deify Fate disguised.

II. *Is there any Law obligatory on God?*—Dr. Bushnell maintains that the ideal law of Right is obligatory on God. The absurd fundamental conception that "right" and the divine

"moral nature" are "both self-existent," leads him into equally absurd self-contradictions. On the one hand, he wishes to avoid the extreme of deifying this self-existent law; and hence such statements as the following,—“There was no command upon God, no penalty hovered by to threaten; but, thinking *right*, His whole nature answered in sublime, self-prompted allegiance.” (p. 187.) “God is not obliged to create this moral nature,” which implies that He was not *under obligation* to create intelligent beings like Himself, and worlds for them to inhabit. (p. 203.) And again, “God is of course amenable to no law, as prescribed by a superior; enough that He is freely, gloriously, amenable to law, in its own self-asserting majesty; that which, like Himself, is eternal, that which He ‘possessed in the beginning of His way, before His works of old.’ Perhaps it is better not to say that He is *under* law, lest we associate some constraint, or limitation, but that He is *in* it, has it for the spring of His character and counsel, and so of His beatitude for ever.” (p. 254.) But, on the other hand, though God was not “under obligations to another,” He was “to Himself.” And Christ “was God fulfilling the obligations of God.” (p. 22.) Hence “the grand primal fact,” according to Dr. Bushnell, is, “that God’s own nature was in law, or crystallizing in eternal obligation, before He became a lawgiver; and that He became a lawgiver only because He was already in the power of law.” (p. 187.) He was not allowed to have any will of His own, either in the matter of creating moral beings, or legislating for them. Though, according to a previous quotation “there was *no command* upon God,” yet we are told again that the law “was with Him as an eternal, necessary, immutable law, existing in logical order before His will, and *commanding*, in the right of its own excellence, His will and life.” (The italics are ours, p. 254.) Though previously told that God was “not obliged to create this moral nature,” yet we are again flatly told, on the contrary, that “the short account of God’s great way and work is, that goodness and right must propagate goodness and right, and must therefore create souls capable of goodness and right; which also, being capable of badness and wrong, will infallibly propagate badness and wrong.” And when they do so, God, being “everlastingly fastened, in profoundest homage to the law, and about as certainly to the well-being of all moral natures related with Himself to the law,” *must* suffer in order to redeem. “Here stands, fast by God’s throne, the everlasting *must*, commanding even righteousness to suffer, that justifying grace may have its way.” “Goodness in all moral natures has a doom of bleeding on it.” “Ascending hence to God, we go not above this doom, this inexorable law, but simply go up to the point where it culminates, and whence it begins. The eternal righteousness of God has in it this inherent doom of war. It must suffer, it must bleed, and only so can reign.” (pp. 195, 444, 445.) Long before all these *musts*, Dr. Bushnell has told his readers that “God himself is not any better than he ought to be.” (p. 21.) So the climax and legitimate conclusion of this theory is that, after He has “done all those things which are commanded” by that law which

"commands, in the right of its own excellence, His will and life," God should say somewhat as the Saviour taught His disciples to say, "I am an unprofitable servant ; I have simply done that which it was my duty to do." (Luke xvii. 10.) Is not this most emphatically to deify Fate under the mask of "the ideal law of Right?"

Now what saith the Scripture to this idea of Bushnell and others, that "Law rules Deity?" It is scarcely necessary to say that the idea finds simply no place whatever in the Word of God. Not a single text, so far as we can remember, turns in the least degree the light of its countenance, or even the side glance of its eye, upon this idea. On the contrary, when the Saviour says, "On these two commandments hang all the law and the Prophets," He sets forth these two commandments as the *highest* law of which the Scripture takes cognizance ; and since it cannot be supposed that God is *under* or *in obligation* to this law, it follows that, according to Scripture, He is *above all law*, unless we suppose that there is a higher law, of which God's own Word says simply nothing at all, ignoring its existence entirely. This supposition we repudiate. So doth the Scripture itself. It represents God as the absolutely Supreme, above whom there is no being and no law. As one of the Psalmists says, "For I know that the Lord is great, and that our Lord is above all gods. *Whatsoever the Lord pleased*, that did He in heaven, and in earth, in the seas, and all deep places." (Psalm cxxxv. 5, 6.) So Paul says, that God "worketh all things" "according to the good pleasure," or "after the counsel of His own will." (Eph. i. 5, 11.) Hence "the four and twenty elders" are represented as casting "their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power : for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. iv. 11.) Surely this statement of the elders is directly opposed to that of Bushnell, who has said that God "must create souls," and hence that creation was not so much a matter of "pleasure" on the part of God as a matter of "obligation" or necessity. Now, the eternal and everlasting difference between the uncreated and all created moral beings, in respect to this matter of obligation, may be seen in the light of the fact that the doing of anything *according to his own pleasure* on the part of the creature is condemned as *unrighteousness*. As it is written, "Go to now, ye that say, to-day, or to-morrow we will go into such a city, etc. For that ye ought to say, if the Lord will, we shall live, and do this, or that." (Jas. iv. 13-15.) Doubtless the above scriptural declarations regarding God's sovereign freedom to do whatsoever He pleases, rest upon the deeper supposition that He always pleases to act righteously, or do what is in harmony with His own eternal love. Yea, so thoroughly is God's free working inspired by the uncreated or eternal love of His being, that, as the Scriptures themselves declare, He *cannot* do otherwise than act, spontaneously, ever in the most perfect harmony with this love. As it is written, He "cannot lie ;" cannot even "look on iniquity." (Hab. i. 13 ; Tit. i. 2.) Certain divines have spoken of this absolute moral perfection of God

as a subjective "moral necessity" of well doing realized in the divine being. The phrase "moral necessity" is surely a most unhappy one; for God's well doing is the fruit of the highest freedom. His freedom is not simple liberty of choice, which is common to all moral beings. It is freedom from the very possibility of evil as realized in an unconquerable self-determination to good, which is at once free and spontaneous, abiding and unchangeable—because God is love. This is the joy of eternal life, the essence of true liberty. To a freedom akin to this, man is raised through faith in Jesus; as it is written, "and where the Spirit of the Lord is, there is liberty." (2 Cor. iii. 17.) Freedom from the slavery of sin! how shall it be attained? By faith in Jesus, in whom we see revealed the true God, of whom He so finely said, "One is the Good." (Matt. xix. 17.) With this royal utterance our scriptural argument for God's sovereign freedom shall fitly close, as showing that he who is the Absolutely Good needs no law to "rule" him into well doing.

We are persuaded that genuine philosophy shall indorse this scriptural representation of the divine sovereign freedom from all obligation to law. In vain Dr. Bushnell seeks to guard himself by representing the law which rules Deity, as he supposes, to be a "law before government," which is "ideal and not governmental, a simple thought"—God "thinking *right*." (p. 187.) He seems to suppose that, while a "governmental" law implies a moral governor, an "ideal" law may exist without a lawgiver. He declares the ideal law to be "a simple thought." Well, in all thinking about spiritual things, there is either a mental representation of something that is past or something that is future, or an internal perception of something that is present. Now, before creation, which is the time spoken of by Dr. Bushnell, when God himself was "the only Being," in "thinking *right*," He would not be mentally representing to Himself either something past or absent, or something future, but He would be internally percipient of right as a present reality. If now, as Bushnell says, God was then "the only Being," right to Him must have been some aspect of His own being. As already shown, the divine idea of *right* could be nothing else than the divine consciousness that *love* was the all-inspiring feeling—the very "spirit and life"—of His moral Being, without which he could not be said to have *lived* at all, in the scripture sense of that term. This Dr. Bushnell allows, saying that "Love to him is Right, and Right to him is Love." (p. 253.) Shall we now separate between the being of God and His love, say they are "both self-existent," and declare that the one is in obligation to the other? Or shall we suppose that the divine mind is a composition of separately subsisting faculties; that love permeates the intelligence and the heart, but not the will; and that the will is in obligation to one or other or both of the two former faculties? Dr. Bushnell himself says that "God is three in no such sense that He is not one; least of all is He three in any such sense that He has relations of authority and subjection in His threeness." (p. 259.) How much more may we say that the unity



and simplicity of the Divine mind is such, notwithstanding its various energies or faculties, that no one faculty can be said to be under or in obligation to another in any sense at all. In the spirit of the exclamation of another we would say, Hang Philosophy if it doth not teach us to understand more deeply the great, the grand, the glorious reality! God is love. And since right to Him was simply this aspect of His own being, it was not either an "ideal" or a "governmental" law. *Ideal* it could not be in the sense that it was a law existing in the divine *idea*, or the ideal creation in the divine mind of a law to which the divine will was to be conformed. The love of God was something already *realized* in the divine being; and, having this in perfection, what need had He of an ideal law? This being the all-inspiring feeling of His whole being in all its energies or faculties, it animated His will as really as His intelligence and His heart. This distinction of faculties is apt to mislead, unless it be borne in mind that the divine will is just the whole divine being in so far as it has the ability "by conscious self-determination to determine its own condition" and action; and that the divine intelligence is just the whole divine being in so far as it manifests a power of thought. Similarly the other faculties should be viewed. Shall we say now that God in choosing feels, or perceives, that He is in obligation to Himself in thinking, or feels in obligation to the consciousness that He is love? Does the man who uses this or any similar form of language expressing the idea of divine obligation, or "Deific obedience," as Bushnell phrases it, really suppose that *there is any such feeling or perception of obligation in God* corresponding to his idea? If so, surely he should fear lest he deceives himself, confounds the Creator with the creature, and darkens counsel by words without knowledge; since God's own word gives no countenance whatever to such a notion. We would not say that the divine will is *regulated*, not to speak of being *ruled*, by the divine love: for this would be to speak as if the divine love were a force or influence acting as it were from without on the divine will, that is, on God in His choices, and moving Him to choose aright; this would be to hypostatize the divine love and make a being of it—a self-acting force distinct from the being of God Himself—a God above the true God. But we would say that *God is love*, and in His free choices He is *self-moved* and *self-regulated* by that eternal love of His own which is necessarily inherent in, or simply a certain aspect of His very being itself. Nevertheless, the divine choices are still free, and not necessitated. There is, doubtless, in Him the consciousness of a potentiality or ability of choosing otherwise than He actually does choose. But so thoroughly are the divine choices inspired by the divine love, so unconquerable and unchangeable is the divine self-determination to well-doing that, as certainly as everything like a real feeling of obligation is excluded, so certainly is the potentiality in God of choosing otherwise than in harmony with His own eternal love excluded from ever passing over into actuality. Just as a good man, joyous and free, while conscious of the ability most wickedly to destroy himself and bring grief or ruin on others, is at the same time as conscious

that the potentiality within him simply *cannot* pass into actuality, not only because of his self-determination to good, in which respect he is like God, but also because *owing* his life to God, and being *not his own*, he is under *obligation* to God not thus to destroy himself, in which respect there is a difference between God and him. By this divine unchangeable self-determination to good the order of the universe is upheld. To say that the God of love could change, and act unlovingly, is to say that the universe which, under His all-controlling power, is a beautiful cosmos to-day, may become to-morrow a dismal chaos everlastingly. On these grounds we deny that law reigns in the mind of God,—that He is either ruled or regulated by law. The God of love Himself reigns. He is a law to Himself in an absolute sense, being eternally self-regulated as becomes the only self-existent One, who is self-illuminated by the light of His own eternal love, and needs no law,—whether “ideal,” or “governmental,” or “self-existent,”—to guide, or to regulate, or to rule Him into well doing. Thanks be to God for the treasure of divine philosophy which is unfolded in this precious oracle,—God is love!

From the above statement and vindication of the divine Sovereign's freedom from obligation, at least in the strict sense of that term, it will be apparent that we do not conceive Him as having been under any moral necessity or obligation to create, as if His will or choice to do so were necessarily impelled by His love. The divine will and love are one in the loving will of God, or in the unity of the simple being of God, which both loves and wills. In the indivisible being of God we have thus the unity of two *seeming* contradictories—the highest necessity and the highest freedom; because He eternally and necessarily has this feeling of love, and yet freely, as by the inspiration of love, chooses ever to act in harmony with it, having at the same time consciously the potentiality of choosing otherwise. But, in view of the unity of God as the self-existent and supreme, we prefer to speak of him as being *self-regulated* and self-determined, rather than obligated, ever to act lovingly. Now, even though the idea of obligation to act lovingly be admitted as a true conception, fitly expressed, of the great reality spoken of, yet the moral necessity of creating, for which Cousin as well as Bushnell and many others contend, does not necessarily follow from this admission. If, indeed, we conceive that the Divine mind is “one great impulse to what is best” (Archbishop Magee),—that “a power essentially creative could not but create” (Cousin); if we view the choice to create or not to create as similar to a choice “between justice and injustice, between good and evil” (as Cousin *seems* to do); and if we suppose that had God not created, He would have denied to His love its proper development in well doing, and so wronged Himself; then we must view creation as a moral necessity or spontaneous forthgoing of God's love, since He cannot even deliberate between wrong and right, not to speak of Him preferring the wrong to the right. But, on the one hand, if it be thus a moral necessity for God to create, then either God never began to create, strictly speaking, or before He began He

was denying to His love its development in well doing, and so wronging Himself; and, on the other hand, the same rigorous logic, which thus either lands us in divine wrong doing, or pushes creation beyond a beginning, also either pushes the work of creation beyond the possibility of having an end, or lands us in the conception of divine wrong doing on the farther side of the end. What then? Are we to conceive the divine mind as a sort of intelligent moral necessity of working at creation without beginning and without end? Either this certainly, or a personal Being who is most thoroughly self-regulated and self-controlled,—who had indeed creative power, but also freedom to create or not to create without violating His love,—since before creation He was the only Being whose will and welfare were to be consulted, and needed not creation to complete His own blessedness. Thus we conceive Him as free to begin the work of creation when such was the good pleasure of His will; free to create as many worlds as He saw meet according to the good pleasure of His will; and free to end the work of creation when such is the good pleasure of His will. Choosing this last conception, it does not follow that before the work of creation began the divine mind was in a state of dead passivity. The choice not to create implied activity as really as the choice to create, not to speak of the mutual activities rendered possible by the Trinity of Personalities in the Godhead. Choosing this last conception, it does follow that creation (*and therefore the work of redemption too, as involved in the plan of creation in the event of man's fall*) was optional,—altogether the fruit of God's free spontaneous love. But if so, Dr. Bushnell's fundamental conception falls to the ground, and with it his theory of the Atonement. The Dr.'s fundamental conception is that God, being ever under or in the power of the supposed ideal law of Right, *never could transcend the requirements of that law in the way of working out and bringing in a righteousness imputable to man unto justification of life*. He carries out this theory of an ideal law so rigorously as to maintain that there was absolutely nothing "optional" either in creation or redemption. (See pp. 256, 445.) The inward force of the ideal law of right, ruling alike Creator and creatures, made creation, incarnation, and propitiation alike imperative, and also made it alike impossible for both God and man to work out or bring in a righteousness imputable to any. Thus he nips in the bud the orthodox theory of a propitiatory righteousness—or an atonement. But it might have occurred to him that if there be such a law reigning in the heart of God, we would have it to thank rather than Him for our salvation.

We have sought to show, on the contrary, that God reigns above all law; that creation, and redemption as following creation, were alike optional; and that as God, being by nature above all the limitations of manhood, nevertheless of His own good pleasure became incarnate to save the lost, so, being by nature above all law, He freely chose to come under the law which man should have obeyed, "to redeem them that were under the law," by working out and bringing in an everlasting righteousness to be imputed to them

that believe. Thus we have God to thank, and not any ideal law, for our salvation.

We need scarcely say that the above appears to be the scriptural doctrine in regard to creation. The Bible speaks of it as having had a "beginning," whatever we may suppose it to say about "the end." And it says, "Thou hast created all things, and *for thy pleasure* they are and were created." To use the finely philosophical phrases of Paul, God, who "worketh all things after the counsel of His own will," carries on through the ages, "according to the good pleasure of His will," all things connected with His plan of creation and redemption; all being the fruit of a spontaneous love, from which everything like obligation and necessity are alike excluded. But though God is above all obligation to us, we shall never cease to be under obligation to Him, because He *owns* us in right of creation, and in right of redemption too. And while the extreme of conceiving God to be under obligation is avoided on the one hand, let the extreme of conceiving man to be either now or hereafter above obligation be avoided on the other. Both extremes are being advocated. A sentimental theology may caricature the obligation to God in which man must ever be, by speaking of it as "the lash of obligation," and kicking at the idea of the truly free mind being animated by "a sense of duty." But it "is hard to kick against the pricks." "Facts are chieftains that winna ding," and wise men become fools when they try thus to deal with them. It is a fact that we are not our own; that we are God's in right of creation, and have been "bought with a price." Conceive a man receiving from a friend a sum of money to help him in some time of need, then turning round and saying, "I shall deem it a privilege to pay you back, and not think it a matter of obligation at all." A good man would deem repayment both an obligation and a privilege, and see no incompatibility in the two ideas whatever. Christ once said to the Pharisees, "These *ought* ye to have done;"—was He desirous to "lash" them into conformity with the divine commands? "For though I preach the gospel," says Paul, "I have nothing to glory of [since I am simply doing my duty]: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (1 Cor. ix. 16; compare Luke xvii. 10.) And yet his preaching was none the less acceptable to God. He was none the less Christ's freeman. Let us not sever the truth into fragments, and extol privilege to the disparagement of duty; for these are locked hand in hand in the hearts of God's true children. Even when we may reach, as we trust we shall, that state in which the perfect integrity of our will shall perfectly correspond to the law of right written in the heart; when, free in the highest sense, with a freedom akin to that of God, we shall move, not by constraint, but willingly or spontaneously, in the groove of the perfect law of liberty and love; even then, "the completion of holiness" being attained, we shall not cease to be under law and obligation to God, simply because we shall necessarily ever continue to perceive that we owe to His spontaneous love our being, our light and life, our holy beauty and happy liberty.

There is and must be, in this matter of obligation, an eternal and everlasting difference between the Uncreated and all created moral beings. He is the self-existent, self-illuminated, self-regulated, the absolutely perfect and altogether self-sufficient One. We are dependent on Him for existence, for light to guide us, for love to move us in the pathway of duty, being in no respect self-sufficient. And doubtless in the Eden to come, His will, in regard to our duty, shall be revealed to us as really as here, whether it be in the shape of a garden to prune, or a "new song" to sing. And doubtless, too, the duty shall be both a privilege and a delight.

It is much to be regretted that a racy and ingenious writer, like Dr. Bushnell, should have founded his theory of the atonement on such questionable ground. If he had laid his foundation in the word of God, and been on the side of the truth, he would have been a valiant defender of the faith.

J. G.—B.

#### THE FULNESS OF CHRIST.

NEVER should it be forgotten that Jesus is the grand centre of divine revelation. All that God has revealed is intended to point men to Jesus, and to lead them to Jesus. The Scriptures everywhere testify of him. All the blessings with which God blesses us flow from him. God with him freely gives us all things. Without Jesus, not only could we do nothing, we could have nothing. Thus the preciousness of Jesus becomes manifest. He is precious in himself, precious in the relation in which he stands to us, and precious in the blessings which he brings.

We will fail to realize this preciousness unless we carry along with us the fact of the endless duration of our being, and understand something of what is summed up in *everlasting salvation*. An eternity of being! An eternity of well-being! An eternity of life and glory! This is opened up before the mind of man in the gospel of truth: and we are pointed to Jesus as the procuring cause, and the source whence it comes. May we rest satisfied, then, that Jesus will be able to meet our necessities, our longings, our anticipations? Is there enough in him which shall flow out for ever, increasingly, to bless the souls of men? Yes. We are here met with the declarations of Scripture regarding "the fulness of Christ."

The word "fulness" conveys the idea of the greatest abundance. It is the very opposite of lack or scarcity. No word can be more appropriate or more weighty when blessing is referred to. How important to have a fulness of temporal

blessing! How much more important to have a fulness out of which we shall be supplied with the riches of spiritual blessing for ever! There is a largeness of capacity in Christ—he is able to contain all that his ransomed church shall ever need. This large capacity is ever full to overflowing. It is impossible to exhaust the stores that are treasured up in him.

The Scriptures speak out plainly regarding the fulness of Christ. What, then, is this fulness? At Col. i. 19, it is said, "For it pleased the Father that in him should all fulness dwell." More properly, "*all the fulness.*" It is a special fulness that is meant. It is some great and extraordinary fulness which Jesus contains for some great and extraordinary purpose. It is a fulness that goes out towards lost man, meeting him as a sinful creature, and redeeming him from the curse of the law. It is a fulness also that *flows* from Jesus, as the head, into his body, the church. Christ's own life flows out into the souls of his people, as they become one with him. It is further a fulness that unites or reconciles the things in heaven and the things on earth, binding them together in one common glory. This fulness *dwells* in Christ. It is constantly there, and is ever flowing out, fresh and free and enriching. This fulness is there *by the pleasure of the Father*. The Father has determined that such fulness should be in him; and he takes great pleasure in seeing it ever there.

At the 9th verse, of the 2d chapter of this same epistle, the apostle goes a little farther, and says, "For in him dwelleth all the fulness of the Godhead bodily." Not only does it please the Godhead to have this fulness dwelling in Jesus; but it is *the very fulness of the Godhead*. Certainly this is a most extraordinary expression. There is a vastness in its meaning which is grand in the extreme. It cannot mean that Jesus is the Godhead; for the Father and the Spirit exist in the Godhead as well as the Son. It cannot mean that the Father and the Spirit have become absorbed in Jesus, so as to lose their identity or individuality. The coming of the God-man mediator could produce no change in the Godhead. It cannot mean that in the scheme of mercy the Father and the Spirit have no part to act, having delegated all their power and energy to Jesus. The Scriptures represent both Father and Spirit as acting in this scheme, in a most important manner. It is not the Godhead which is said to dwell in Jesus, but the *fulness* of the Godhead. This seems to mean, *that all that wisdom and love and power which were needful to be exercised on the part of the Godhead in order to the salvation of man became concentrated in Jesus, and flows out through him for the world's redemption*. This wondrous plenitude being the

*fulness* of the Godhead, and even *all* the fulness of the Godhead,—it must be an inexhaustible fulness, a fulness that flows on for ever.

At John i. 14 it is said, “the Word dwelt among us, full of grace and truth.” The fulness of the Godhead that dwells in Jesus *became developed in the way of grace and truth*. This fulness was designed not to remain shut up in Jesus. It flows out; it becomes manifested; and it becomes manifested in the way of grace and truth. There is favour, free unmerited mercy, with God towards fallen man. All the attributes of the divine nature entered into a blessed and glorious combination in order to cause this favour to reach man. Hence, when the fulness of the Godhead dwelt in Jesus, it took the shape of mercy; it became moulded into the richest mercy; and when an outlet was made for it, in the atoning work of the cross, it came pouring out in streams of mercy. Therefore is it said that, when the Word dwelt among us, containing the fulness of the Godhead, he was full of grace or favour. He was also full of truth. The grace of God toward us could not be exercised at the expense of truth. Much as God desired to reach us in the way of mercy, it could be done only in the way of truth. Hence the favour of God is based upon truth. It is revealed to us in the way of truth; it is by knowing the truth that we became savingly interested in it. And when we are saved by this favour, we take the side of truth, we become the children of the truth, and seek the triumph of truth. The grace and the truth thus are mingled together in Jesus. He is full of grace and truth because the Godhead manifests itself in his incarnation in a glorious display of these vital and transcendent attributes.

At Ephes. i. 23, this fulness is said to be “the fulness of him that filleth all in all.” The great God fills all things, has all things under his control, and can order all things so as to make them subserve his purposes. He has put *all things under the feet of Jesus*, and has given him to be *head over all things*, in order to the gathering in and building up of his church. The Godhead, who thus fills all things, and who has given all things into the hands of Jesus, has a fulness dwelling in the Word. Not only has the Godhead given unto Jesus to be head over all; for the fulness of the Godhead dwells in him beside, that he may carry out the purposes which the Godhead had in view in giving him to be head over all. The wisdom, the love, and the power of the Godhead became concentrated in Jesus; and thus the mind of the Godhead shall be fully attended to, and the great aims of Deity be fully carried out. Such a view of Christ is one of the most

glorious that could be presented to the mind of man. He is thus set before us as the very Saviour suited to us. He is one who can save to the uttermost, and one out of whose fulness we may draw for ever. Through such a view of him we are led directly up into the very heart of God; and there we may repose with the utmost confidence in the full assurance of eternal salvation.

At John i. 16, it is said that "of his fulness have all we received." We apprehend that by the words "all we" are to be understood primarily those *among whom he tabernacled* when he was made flesh. When he was made flesh he became man, and tabernacled among men. He became one of the human family, and dwelt on earth as such. He did not belong exclusively to any particular class of men. He was simply a man; and we in this day may still say "he dwelt among us." The part of the human race who lived at that period when Jesus was upon earth, represented the whole human family,—all who had been before them, and all who were to come after them. It is, therefore, really of the whole human race that the inspired writer speaks when he says, "all we have received." When Jesus became flesh he became so in behalf of the whole of mankind. He had as much the flesh of us who are living to-day, as he had of those who lived when he was on earth. He had as much the flesh of men who shall live in centuries to come as he had ours. He dwelt among men, as a man, for the good of men—ay, for the good of all men. The grace and the truth that came by him came to all men, for the salvation of all men. This grace and truth still flow out from him over all men, seeking to bless all men. When Jesus came, and brought grace and truth with him, he came with the fulness here mentioned; and this fulness all we (all mankind) have received. When it is said, "all we have received," the meaning is, we apprehend, that all we have had this fulness *bestowed upon us*. God, in his great mercy, has communicated of this fulness unto men. It was freely bestowed upon all men when Christ became flesh and dwelt among us, or became one with us. It may not be appropriated by many so as to be made their own—for the word does not necessarily involve a welcome acceptance; but so far as the goodness of God is concerned, and so far as this fulness is the gift of God, all have received it. In the same sense that the light of the morning comes streaming out of the East for all, it may be said that all receive it. It comes to all; it comes to all unasked for by them; it comes to all laden with blessings. It may be shut out by some, it may be abused by others; but in so far as it is God's gift all receive it. So with the healthful



breeze; when it blows, it blows over all. Some may exclude it from their dwellings; others may pollute it with noxious vapours; but in so far as it comes from God, all receive it. These are apt illustrations of the fulness of Christ. God is not waiting to give this exuberance of blessing if any one will accept of it—it is *already given*. It is really ours. It was made ours—truly conferred upon us—when the Word was made flesh; and thus grace and truth came by Jesus Christ. In the overflowing of divine love God bestowed this fulness upon men. How rich, how abundant the mercy! This consideration puts unbelief in the most obnoxious light. It is a manifestation of the basest ingratitude. It is not a mere passive state of mind. It is not a mere neglect of Christ,—no more than letting him alone. It is an actual refusal; or even more,—it is thrusting away what God has bestowed. Belief of the truth is not a waiting for God to do something,—it is the simple realisation of what God has done. It is not an effort to bring God near that he may save us,—it is rather the appreciative knowledge of the fact that God is near, saving us. By unbelief we wrench ourselves away from the hand of God, already laid upon us, with the view of lifting us from hell, with the view of lifting us up to heaven. How many keep waiting, in a sort of a dreamy expectancy, wishing and longing that God would visit them with this fulness! How many more are putting the things of salvation far away from them, under the impression that at some turning point of their history God may perhaps visit them with this fulness! Oh that all would realize the truth that this fulness has been bestowed,—that they are surrounded by it—that it is pressing in upon them on all sides and at all times!

In the verse last referred to it is added, “and grace for grace.” These words, as dictated by the Spirit of God, are also very rich and beautiful. We apprehend the meaning is not grace (or favour) in the room of grace—one favour in the place of another favour. It seems rather to be *grace on account of grace*. God has already bestowed grace; but this has only been done in order that he might be allowed to bestow further grace. God has further grace to bestow; and he gave the first supply because he had this additional supply in store. The grace which he has already bestowed is the fulness of Christ, which all we have received. This, however, was not intended by God to be a final measure. It is, indeed, most wonderful, most abundant grace; but it is only a preparation for that further manifestation of goodness which God is most anxious to confer. He wishes to bestow the grace of a realized and enjoyed salvation. He wishes to pardon and

sanctify and glorify man. He wishes that man may dwell with himself in the most blessed communion, even while he is upon earth, and thus be fitted for a still higher communion with him in heaven. All the fulness of the bliss and the glory of heaven which is laid up with God, he wishes to bestow upon our sinful race. This surely is grace; this surely is favour of the highest kind. Now, because of this grace, and in order to it, God has already bestowed the primary and preparatory favour of sending Christ, in the likeness of sinful flesh, with all the fulness of the Godhead contained in him. Thus all we have received grace, because of grace. There is grace yet in store; the grace of a full salvation; the grace of having God as our everlasting portion; the grace of being for ever devoted to his service; the grace of being glorified with him in heaven. In order to this advanced and complex benefit, all we have already received mercy in the coming of the Word made flesh. We have received the one without our asking and without our consent. God waits upon us, that we may receive and welcome what he has done, in order that he may, in consistency with his glorious perfections, bestow the further grace. All have had the initial favour: all may have the higher and the everlasting.

D. D.—B.

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#### DIVINE FOREKNOWLEDGE: A CRITIQUE.

[WE doubt not that the writer of the following paper respects very highly the esteemed brother, or rather Father, in our movement, to whom we all owe much, and whose recently expressed views on the question of Divine Foreknowledge have provoked a good deal of discussion and inquiry. Although some of the points are put by our contributor rather too strongly for our taste, we have thought it proper to give the article a place in our pages, that the point in dispute may be freely ventilated.]

All Evangelical Christians are understood to believe that God knows all the future as perfectly as he knows the past and the present; and that his infinite knowledge comprehends all the contingent acts of his moral creatures in the future, as well as his own settled purposes. Our attention, however, has lately been called to a view of the Divine Foreknowledge quite opposed to this. It asserts that God does not know everything before it comes to pass. He does not know what men shall do until their actions are accomplished facts. But he knows all

that is possible in the future ; and makes provision for everything that *can* happen. This theory is adopted and promulgated in order to get quit of a difficulty which it is thought the orthodox view of the subject involves, and to give comfort to those who have been perplexed by that difficulty. It would appear from this theory that, if God's foreknowledge is universal, the actions of men are as much fixed beforehand as if they had been decreed by God from all eternity ; and it is impossible to defend him from insincerity in pleading and striving with sinners who, he certainly knows, shall finally perish. Such is the serious charge brought against the view which we have been accustomed to hold respecting the Divine Foreknowledge, while rejecting the dogma of universal foreordination. And in making this charge, we are told it is infinitely more comforting to believe that God knows all that can be, than that he knows all that will be ; and that those who believe otherwise are content to look at one side of the subject only. As we have no wish to be one-sided thinkers, we shall examine the other side of the matter for a little, in as plain and popular a style as such a theme will permit.

Admitting, in the meantime, the full force of the objections urged against the orthodox view of the subject ; and supposing that this theory has supplied us with the only true doctrine, let us see how it operates.

1. *It removes no real difficulties.* For things will happen just as they will happen, and men's free acts will be just as they will be, whether God be aware of them beforehand, or be entirely ignorant of them till they occur. And when they do transpire, men would have as logical a reason for saying, "it was to be, and we could not get past it," on account of God's ignorance, as they have to attribute the necessity of their deed to his knowledge of them. Neither ignorance nor knowledge is a cause.

2. *It limits the scope and meaning of the Divine sincerity.* God may be perfectly earnest and sincere in pleading with a sinner, though he knows that man will perish notwithstanding for his sincerity, his truth and love, have very intimate relations to other interests than those of that man. By his striving and pleading with him God's heart is revealed to other beings ; his government is vindicated and upheld ; and the justice of the final retribution is manifested. In his dealings with sinners God acts as a father, as well as a governor ; and we ought to remember that it becomes a father to plead with and strive to reclaim his prodigal son, even though he knows his efforts will prove fruitless ; for he has a duty to perform which he owes to himself and the interests of society, as well as to his

son. He must do his duty, and clear himself of bloodguiltiness. He must justify himself, and make it evident that he is free even from the suspicion of blame in regard to the sin and ruin of his son.

3. *The comfort it gives is delusive.* It is comfort drawn from the sincerity and goodness of God, at the sacrifice of his omniscience. It can be no real comfort to discover that one of the divine attributes is not infinitely perfect, though all the rest are.

4. *It overreaches and confutes itself.* For when it asserts that God knows all things that are *possible*, and provides for everything that *can* happen, it forgets, seemingly, that, both in the order of nature and of time, the possible precedes the actual; that the possible comprehends the actual, and something more; and that, as the actual is involved in the possible, so is the knowledge of it by the Infinite Mind. He having a perfect knowledge of an infinite variety of possibilities must know every *relation* of every possibility to every reality, past, present, and future. He must know every why and wherefore of every possibility. And such knowledge implies and necessitates the knowledge of everything actual that shall come out of the possible. Moreover, as all that is possible does not become actual, this doctrine teaches us that, in making provision for everything that can happen, God provides for much that never comes to pass; and such works are works of supererogation.

It seems also to forget that ability to make *perfect* provision in all *details* for whatever can happen, involves a perfect knowledge of what shall happen; otherwise how could there be a perfectly *pre-arranged adaptation* between the provision and the event when it occurred?

5. *It confounds perception and volition.* If a thing is fixed because it is *known*, and by the simple knowledge of the fact, how awfully guilty each of us is in regard to the evils in the world! Much of our knowledge consists in simple *perception*. But none of us have the conviction that, because he merely sees evil coming, or actually done by others, his *seeing* has been the fixing cause of it. Now all God's knowledge is perception, pure and simple. And his mere *seeing* never acts, and never can act, as a determining cause. His perception, for example, of all *possibilities*, does not fix their nature. From the very nature of things they are what they are, whether he perceives them or not. But the doctrine which asserts that all actual things are fixed if he certainly foreknows them, should, in consistency, also declare that it is the Divine knowledge or perception of all possibilities which fixes their natures and

relations, and thus constitutes them what they are, and what they yet may be.

6. *It calls in question God's wisdom and goodness in creating moral beings who have become sinners.* It virtually says—"If God foresaw that angels would not keep their first estate, but would rush into sin and ruin; and that mankind would follow their example, and thus his universe would become a scene of disorder and misery, why did he create such beings?" And it thinks to preserve his character by maintaining that it was in ignorance of its future history that he made such a universe. It is in this style that the sceptic often speaks. It is sufficient for us to reply that we have not been informed by him what all his reasons were for making such a system of things; and that *we* can never fathom the Infinite nor his designs. But, because he is perfect in wisdom and goodness, he has created the best universe that was possible in the circumstances or nature of things; and his wisdom and goodness have a wider range of operation than earth and hell. The manifestations of them given even there, commend these attributes to multitudes of other beings besides those who have made themselves wretched by their sins. And more good to the universe at large, and more glory to himself, which is the highest good, will be the outcome of the present creation than if it had never been. To be consistent, the doctrine under review should tell us how it comes to pass that, since God foreknew all the *possibilities* of evil that were involved in his plan of creation, and therefore understood clearly all the dangers to which it was exposed, his wisdom and goodness should run such a risk by calling it into existence; seeing he did not certainly know that any of his moral creatures would choose to preserve their innocence by obeying his laws, and thus secure their own happiness.

7. *It makes the human mind the measure of the Divine.* It says, in effect—"I cannot understand how God could consistently call into being a race of creatures who, he certainly knew, would abuse their freedom and his goodness, and land themselves in suffering and sorrow; therefore, it cannot be that he foreknew any such result. I cannot understand how he can be sincere in seeking to make them happy after they have made themselves miserable, when he knows they will still despise his grace and prefer death to life; therefore it cannot be that he knows what the final issue of his dealings with sinners is to be till it is actually declared." As if there were no way in which God could vindicate his own honour in this matter, but such as comes within the grasp of human understanding! It would thus appear that the divine knowledge of

the actual deeds of moral agents is little higher than human knowledge. It is a thing of growth. The divine mind is ever learning; and so long as there are moral creatures, it must continue to grow in knowledge; and so remain imperfect.

8. *It ranks its advocates with Socinians.* In his *Prelections*, Chapter 8, Socinus says, "No absurdity will follow from supposing that God does not know all things before they happen. For of what use is this knowledge? Is it not enough that God perpetually governs all things, and that nothing can be done against his will; that he is always so present by his wisdom and power that he can both discern the attempts of men and hinder them, if he pleases; that he can turn all that man can do to his own glory; and that he may, when he sees proper, appoint beforehand in what manner he shall accommodate his actions to the attempts which man may make?" This is surely an unworthy and irreverent way in which to speak of Jehovah;—"Is it not enough?" *It is not enough*; for even our feeble, finite, sinful minds can form an idea of a grander degree of perfection than is contained in such questions, which, instead of exalting, positively degrade the very conception of Deity.

9. *It contradicts the Bible.* Therein we are taught that "God sees the end from the beginning"—and therefore all that lies between the two, whether possible or actual;—that he fills eternity with his presence,—and therefore with his mind, his thoughts, and perceptions; and so it is affirmed—"all things lie naked and opened unto the eyes of him with whom we have to do." That "His understanding is infinite;" which it could not be if he does not foreknow all things that shall actually happen. We are also told that Christ was "slain from the foundation of the world;"—that is, in purpose. But the Divine purpose, to offer him in sacrifice when the fulness of time came, was formed in view of what God knew would actually occur, namely, the sinful acts, and their consequences, of free agents. It may be said, that it was in view of the *possibility* of such acts, and not of their certainty, that such a purpose was formed. To this we reply, God's purposes are intimately related to *facts*, and not to mere abstractions and perhappes. Moreover, the Scriptures furnish many cases in which God *foretold* the free acts of his moral creatures long before they came to pass; which he could not certainly have done, had he not certainly foreseen them. But if the doctrine under discussion be true, all such prophecies are falsified; and one of the main branches of evidence for the divinity of the Bible is cut down, and cast into the fire.

Moreover, we have been accustomed to draw proof of the

Divinity of Christ from his foreknowledge and prediction of the future actions of Peter and Judas, for example. But this theory *undeifies* the Son of God, by denying his omniscience; and, in addition, it virtually accuses the Évangelists of uttering falsehood for truth. It would seem that they should have told us that Jesus merely declared it was *possible* Peter would deny him, and that Judas would betray him!

From these few illustrations of the bearings of this theory, it must be evident that instead of removing difficulties, it only increases them manifold. Rather than cherish such a low estimate of God as it supplies, we had better believe, with the Calvinists, that all things are foreknown by him because he has foreordained them; and add to that another article from the creed of the Pantheist, viz.:—"Evil is good in a way we are not acquainted with;" and trust that in the end it may appear "whatever is, is right;" and, till then, fervently hope that, "somehow good shall be the final goal of ill."

But, with the teachings of reason, conscience, and Revelation to guide us, this we never can believe. Neither can we believe in the imperfect Deity described by this new hypothesis.

R. K.—F.

#### MR. GILFILLAN'S CASE.

WE feel constrained to notice the recent action taken by the Presbytery, in Edinburgh, of the United Presbyterian Church, with respect to the published opinions of the Rev. George Gilfillan Dundee. We do not frequently refer to the passing events of the day in this Magazine of denominational literature; and we depart on the present occasion from our usual practice, not on account of the literary eminence of the gentleman referred to, but because a discussion has been raised, through his well-known liberality of sentiment, on the very theological doctrines which it is our aim in these pages to explain and establish.

We take for granted that our readers have already seen, in the public prints of the day, the alleged errors in the *Confession of Faith*, on which Mr. Gilfillan condescended when brought to book by his Edinburgh assailant,—“Eternal reprobation and the damnation of non-elect infants.” Now, what we wish to direct special attention to, is the comment made upon this charge a few weeks ago by the Rev. Dr. Johnstone of Edinburgh, amid the applause of his assembled co-presbyters, and an enthusiastic crowd of spectators.

Quoting the third head of the 10th chapter of the *Confession of Faith*, “Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and

how he pleaseth," Dr. Johnstone is reported to have remarked: "How Mr. Gilfillan can draw from these words the inference that non-elect infants are eternally damned, it is not easy to see. They do not say that there are any non-elect infants. (Applause.) The utmost that can be thought of them is, that if there be any such, they are lost. In my view of their meaning, there is nothing in the words inconsistent with the election, and consequent salvation, of all infants that die in infancy. I myself believe that all such are saved. (Applause.) But they leave the question undetermined, and there is nothing inconsistent with an honest adherence to the Confession, in holding either side of the question."

Now, we must acknowledge that this explanation, given in so public and deliberate a manner, has greatly surprised us, for we are perfectly certain that no candid and unbiassed person would come to the same conclusion as Dr. Johnstone; and, while we would seek ever to abstain from imputing unexpressed motives to any man, or from unwarrantably reading the thoughts of his heart, we fear very much that Dr. Johnstone must have had his own misgivings about the criticism in question when he ventured to advance it. We might indeed refer to the interpretation put upon the article by numerous Calvinistic authors and preachers who, as Dr. Johnstone very well knows, have blasphemously asserted that *infants of a very diminutive length* indeed were in perdition, so that a very general terror has been spread throughout Scotland on this same subject of infantine destruction. We have ourselves talked with mothers whose reason had reeled through the horrible dogma. Only a few months ago, we were shocked to hear of a sanctimonious elder who left a poor bereaved mother distracted, by gravely shaking his head and remarking that the salvation of her child depended entirely on the character and covenant relationship of herself and her husband!

But Dr. Johnstone would not deny that such views were held in the country, nor that this sentence in the *Confession of Faith* is the fountain from which they have probably streamed forth. He maintains, however, that the memorable sentence is ambiguous, and that if he pleases to hold that all infants dying in infancy are elect, there is nothing in the passage to hinder him from doing so. On this point we join issue with the Doctor, and proceed to show that the dark and dreadful interpretation is the only one which the words in question will bear, whether they be viewed in the light of their grammatical construction or contextual connection.

It is perfectly plain that the adjective "elect," qualifying the word "infants," is what grammarians call *partitive*, and divides by implication the class or genus infants into two sections, elect and non-elect. When a Calvinistic divine uses the expression, "elect world," "elect race," or "elect sinners," does he mean the whole world, the whole race, or all the sinners of mankind? No; he does not. The qualifying word "elect" separates the people he is speaking of from those who are non-elect. The addition of the words "dying in



maturity" or "manhood," or "dying during sanity," would not alter at all the adjective's partitive force. What is the use of the word "elect" here at all, we ask Dr. Johnstone, if all infants dying in infancy are regenerated and saved? If the idea of the compilers of the Confession had been as large and as liberal as Dr. Johnstone thinks it was, would not their meaning have been far better expressed without the misleading and unnecessary word "elect" at all? Then their deliverance would have run thus:—"Infants dying in infancy are regenerated and saved by Christ." Indeed, if their creed on the point had been as generous as their Edinburgh exegete, A.D. 1870, would have it to be, the sentence must needs have been constructed quite differently, and would have read in some such way as this:—"All infants dying in infancy, being elected, are regenerated and saved by Christ." Such a definite expression of universality would have been rendered absolutely necessary by the thorough limitarianism of the entire chapter on Effectual Calling, in which the sentence in question lies imbedded—the whole section being evidently a hard and adamantine stratum of the pre-Johnstonian theological era! No, no; the men who drew up this stale old document, were too grim and stern to extend the good will either of their own hearts or of their God's to all infants of the human race. Moreover, they were consistent. They held that each infant born into the world was an object of divine displeasure on account of original sin and its connection with Adam. They held, therefore, that God, as an arbitrary sovereign, was as likely to have his unconditional favourites among wicked little infants as among wicked grown up men. Besides, by swallowing the whole leek, bitter though it was, of infant perdition, they got quit of several difficulties which press hard on Dr. Johnstone's more generous but less consistent views. If God regenerates and saves all the children that die in infancy by a direct creative spiritual act, quite independently of their intelligence and free agency, might we not expect him to put forth the same energy on all infants, so that they should grow up to maturity confirmed in grace and goodness? Or, if the reason of the partial saving influence be the simple fact that they die in infancy, and that therefore his pity is moved towards them, what a premium is thus put on infantile disease! Election to grace, because God foresaw that the little one would die of scarlatina or hydrocephalus, would be conditional election with a vengeance! Sanitary laws would thus interfere with electing love; and City Improvement bills might prove to be the eternal enemies of the children in the long run. Or, if Dr. Johnstone believes that all children are elect till they commit actual sin, he must hold it possible for a soul to fall from grace, and his dogma of final perseverance must be abandoned.

We might, indeed, pursue this subject further; but any additional argumentation would only be the slaying of the slain. What, however, shall we say of the applause with which the Doctor's sophistry was greeted? In that we see hope for the future, or rather triumph already achieved. It is quite plain that the people will not stand the

dark dogmas of unconditionalism any longer. It was because the hearts of his hearers were on the liberal side of the question that they were ready to accept the reverend apologist's whitewashing of the Confession, in defiance of all the rules of grammar and logic. Very soon it will be as difficult for a Scottish divine to convince an audience of his fellow-countrymen that any adults are elected partially and unconditionally, as it is difficult to-day to prove the same concerning tender infants.

We had intended to make a few remarks on the question of eternal reprobation; but space forbids. We would only observe that the applause which greeted Dr. Johnstone's compromising and conciliatory explanations there also, was equally significant. The thing that Mr. Gilfillan found fault with, although he called it Eternal Reprobation, was really the doctrine of Universal Predestination, and the eternal, unconditional election of some men and angels to everlasting life, with the parallel preterition, or reprobation, or foreordination of the rest (or whatever you may please to call it) to eternal death. That is the great doctrine of partiality and doom that is taught by the dreadful third chapter of the Confession.

Dr. Johnstone found some relief in saying that the reprobate were condemned and punished for their sins, and not through a direct decree of God. But, waiving a point here which might be largely insisted on, as to all their sins being foreordained, is it not for the sin of unbelief chiefly that the reprobate, or unsaved, are represented as being condemned? But, if Christ did not die for them, how could they ever believe upon him? Would they not have believed a lie, if they had believed in him? Thus the act, for the non-performance of which they are punished, is, according to Calvinism, both a physical and historical impossibility. Would the audience in Queen Street Hall have been advanced enough to greet that puzzler with applause?

We of the Evangelical Union believe that the Scriptures do not teach either such dark predestination or preterition—those blessed Scriptures which close with the unrestricted call, "Whosoever will, let him take of the water of life freely"! Moreover, we are certain that the country will not endure it long; if, indeed, we may not say that its death knell has already been rung. With the free breezes of heaven fanning every cheek; the sunshine gilding every land; the rain descending on every field; the water flowing for every traveller;—at an epoch when the fruits of the earth are thrown open to every purchaser; when the markets of the world are set free from prohibitory imposts; and when political suffrage is made the birthright of every householder, or of every man, we know that a gospel for some only cannot stand,—especially when men, amazed at the inconsistency between national progress and theological conservatism, look into the Word of God, and find there "a propitiation for the sins of the whole world." May the *Confession of Faith* soon be swept away, at least as to its limitations of grace, like some of the old Tory electoral restrictions, and the banner of a world-wide salvation float proudly over all the churches of the land!

## IS GOD'S FOREKNOWLEDGE FINITE?

*To the Editor of the Evangelical Repository.*

SIR,—I have for some years read regularly your Magazine, and acknowledge with thanks that I have derived much instruction from its pages, as well as from its small companion "The Day Star." But there is one question on which it is evident the two periodicals are not at one, viz.—God's foreknowledge: is this finite or infinite? The mail just arrived from Europe has brought me "The Day Star" for August, and the first article is, "How it Works." The June "Repository" contained answers by R. C. to several queries by W., and R. C.'s answers are diametrically opposed to J. K.'s reasoning. It is clear that R. C. or J. K. is in error, and I should like to find these two champions reason on the point further. R. C. writes authoritatively, I might say dogmatically; but J. K.'s reasoning has to me the force of truth. I wish either the present or the late Editor of your Magazine, or both of you, would give us the benefit of your reflections on this point. It is a knotty question; but it ought to be faced. Let us get what light we can on the point. R. C. has referred us to Isaiah xlviii. 3—8; but Jeremiah xix. 5, and xxxii. 35, would act as a set off to this one.

PHILALETHES.

VICTORIA, AUSTRALIA, 5th November, 1869.

We intended in last number, in answer to our querist "D," to enter somewhat fully into this subject of Divine Foreknowledge, which, it would appear, is agitating to some extent the minds of our readers, both at home and abroad. We found, however, at the last moment, that we had not space left for anything like the due consideration of the subject, and were therefore compelled to content ourselves with a few simple, yet we hope satisfactory, sentences of reply.

On this occasion it might have been enough for us to refer our Australian correspondent to the letter of R. K., (inserted a few pages back), whose opinions on the subject we are prepared, upon the whole, to indorse; but as we do not wish to shrink from any duty which may devolve upon us in conducting this Magazine, we shall endeavour here to express, once for all, our own opinion on the "knotty point," even although we may, here and there, only reiterate what the previous writer has said.

We must confess that we are somewhat surprised that any one who is duly impressed with the all-comprehending infinitude of the divine perfections should question the extent of Jehovah's knowledge, or take up the position that the future contingent actions of moral beings are unknown to him. God would not be *God* if his all-penetrating ken did not fill the future as well as the past. He would not be infinite in knowledge as in power, nor would he occupy time as he occupies space. The Deity, on that supposition, would require

to shut himself out from the future (if indeed that were possible) by an arbitrary act of withdrawal, for which it does not appear that there is any imperative necessity. Influential authors like Clarke and Gillespie, who have written celebrated treatises on the *a priori* argument for the being of God, have used our necessary idea of infinite duration as one of the main props of their elaborate demonstrations. They have reasoned that, since this is a necessary idea, there must be some Being of whom it is an attribute, and that Being the all-perfect God. But if both infinite duration and omniscience be attributes of God, he must know all future events as well as all the past and all the present,—indeed, must be an Eternal Now,—far although that idea exceeds our comprehension. Thus we prove God's certain foreknowledge of the actions of free agents by the necessary perfections of his being.

But we may also prove it from the word of God itself to the complete satisfaction of every reverent student of Scripture. A considerable portion of the holy book is occupied with the prediction of the future actions of free agents, good or bad, or of events which were dependent on such. Thus, again and again, in the book of Exodus, we find God foretelling that Pharaoh would not let the people go. If any reader who possesses a concordance would turn up the chapters of the Old Testament in which reference is made to Josiah, Micaiah, Hazael, and Cyrus, he will find that their moral conduct, either good or bad, was foretold in some instances hundreds of years before they lived. Especially is the eleventh chapter of Daniel full of predictions of the reprehensible conduct of the Kings of the North and South, of Syria and Egypt, and particularly of Antiochus Epiphanes. Joseph's dream of his youth, Jotham's parable and prophecy, the predictions against the house of Eli, Nathan's prophecy against David, as fulfilled by the horrible wickedness of Absalom,—all these implied the divine foreknowledge of the sinful conduct of men. The same may be said of the predictions, both of the destruction of Jerusalem by the king of Babylon, and the return of the Jews from captivity, which occupy so prominent a place in the Old Testament Scriptures,—the former manifestly involving God's foresight of sin, and the latter his foresight of repentance. All the predictions also of the Messiah's sufferings;—for example, that "he was to be a man of sorrows, and acquainted with grief," implied God's foreknowledge of the wicked conduct of those who would revile him and put him to death. Christ himself, as we showed in last number, foretold the sins of Peter and Judas, and the particulars of his own cruel crucifixion. He also foretold repeatedly that the Jews would reject the gospel message and envy the Gentiles for embracing it, and that his followers would meet with many persecutions from both Jews and Gentiles. He foretold also the rising of many false Christs, and the apostasy of many of his professed followers. (Matt. xxiv.) We will close our condensed list with a reference to the inspired apostle's prediction of the rise and wicked deeds of "the man of sin." (1 Thess. ii.) Surely he must have reckoned without his host who would deny God's fore-

knowledge of human actions without duly considering such a *host* of passages. We must not, however, forget the two verses which Philalethes quotes on the other side. They really have no force at all (we must be allowed to say, with all respect); for when it is declared twice in Jeremiah concerning certain idolatrous acts of the Jews that "God neither commanded them, nor spake them, nor did they come into his mind," the idea is that they never came into the divine intelligence as objects of approval or fit for recommendation, and not that he never knew that his people would lapse into such degeneracy.

By the way, we must defend our esteemed and astute friend R. C. against the appearance of dogmatism which our colonial catechist ascribes to him. It is very difficult to write on such a subject as foreknowledge, especially where space is necessarily limited, in any other than a condensed style. Moreover, the late Editor of this Magazine set the example of a brief and laconic reply to theological queries. But the passage which R. C. quoted is alone sufficient to settle the question. We do ourselves the pleasure of citing it again: "I knew that thou wouldest deal very treacherously." (Isai. xlviii. 8.)

But let us now briefly notice the two great considerations which induce some able, earnest, and pious Arminian divines, both Dutch and British, to wink hard at all these texts, and take up the position on which we have been asked to express our mind. These are—

I. That if God foreknows all the actions, say, of sinful men, these must be as firmly fixed as they ever could have been fixed by a decree of universal foreordination. Now, we have never had any difficulty in our own mind in drawing a distinction between the certainty of foreknowledge and the necessity of foreordination. That God should know that a given event shall certainly happen, through man's free and guilty conduct, in the future, is the poles asunder from God himself doing it, or causing it to be done. This is the ground which we have all along taken in our controversy with high Calvinists, and we feel it to be firm and secure beneath our feet. Foreknowledge, in itself, no more causes the things foreknown than does afterknowledge. God, from the necessary perfection of his being, foreseeing the criminal actions of free agents, is no more to be blamed for these, or to be called the cause of them simply on account of that foreknowledge, than are Macaulay or Alison to be blamed for the actions of Marlborough or Napoleon, of which they wrote in their quiet apartments, many years after the heroes of their histories had been laid in their graves.

The great fault which the writers commit who speak of God's foreknowledge of human actions making these as certain as Mahomedan fatalism could do, is that they contemplate human action as fixed when they have no right so to regard it. When is it fixed? Only when it is done. By whom is it fixed? By man, the free agent. But God foreknew he would do it? Yes; but notice your words—"foreknew *he* would do it." So that it comes to this, that man's conduct is the basis or occasion of God's foreknowledge, and

not God's foreknowledge the necessitator of man's conduct. We propose this as the solution of the whole difficulty; and therefore we will print it in italics, or rather in capitals, that our readers may mark it well: THE ACTIONS, SINFUL OR VIRTUOUS, OF FREE RESPONSIBLE AGENTS, DO REALLY ELICIT, OR AFFORD MATERIALS TO, GOD'S PREVIOUS FOREKNOWLEDGE; SO THAT IF THESE MORAL BEINGS WILL, AT ANY TIME, CHANGE FROM VICE TO VIRTUE, OR FROM VIRTUE TO VICE, THEY MAY BE SURE OF A CORRESPONDING CHANGE IN GOD'S ETERNAL FOREKNOWLEDGE, AS CAUSED BY THAT TRANSITION.

God foreknew that Palmer and Pritchard would get rid of their victims by poison. He must have foreknown it; for his knowledge *is* infinite. And when we read in the Bible of the divine surprise at human conduct, as if it were strange to him, we must understand the expression in the light of an accommodating anthropomorphism. But although God foreknew the actions of these wicked men he did not *fix* them. They fixed them. They were as perfectly free in fixing their own actions as if God had not foreknown them, or as if there had been no God at all,—except indeed that the Spirit of God interposed barriers which they required to break down. If these wicked men had decided to act differently, and spare their victims in mercy, God would have foreknown differently, and there is an end of the whole matter!

II. And now, having endeavoured to dispose of the objection about certainty, we proceed to the objection about sincerity; for this is urged as a still more formidable difficulty, that if God foreknows the wickedness and final impenitence of men, how can he be earnest and sincere in beseeching them to turn and live all along the line of their probation?

Now here again the objectors, as in the case of the previous argument, rush away to the end of man's career before they have a right to do so. Formerly we saw that they called a deed or a destiny fixed before it really was fixed; and here they contemplate a chain of influence as terminated before they have a right so to regard it.

Take the case of a man twenty, thirty, or forty years of age. At all these stages of his lifetime the divine Spirit is honestly and earnestly striving with him, and seeking his repentance. But he dies when sixty years of age, we shall say, and dies unsaved. Now, say our friends, if God knew that he would thus die unsaved, his striving with him at the previous stages of his course could not be earnest and sincere. To this, however, we decidedly demur, and chiefly for this reason, that *the divine Moral Governor, from the deep necessities of his own perfect nature, holds himself bound to yearn over each moral being in his empire, during the period of probation, with that degree of solicitude which is proportioned to the value of each, and altogether irrespectively of the final choice which he may see that he will make.* Of course, we frankly confess that there are heights and depths in the *modus operandi* of this circumambient divine knowledge which we cannot scale or fathom. With our finite minds we cannot compre-

hend how the future is thus penetrated by an Infinite Eye, although, from both reason and revelation, we may be satisfied that so it is. The movement of the subtle electric current itself, running along the submarine cable between Britain and America, puzzles even the philosopher who by his sagacity and perseverance has provided the wondrous path along which it runs. And here let us find an illustration of that wondrous current of divine knowledge which seems to run in an instantaneous stream along the whole line of a man's life, and even of a globe's duration. When the battery has been fully charged, and the message is speeding across the Atlantic, and is now being read on the American sea board, the electric influence is present in each mile and yard of the invisible wire, as well as at the beginning and the end. So do the knowledge of the divine mind and the love of the divine heart stream forward from the beginning to the end of a man's life, and yet there is a portion for each of the days into which the career may be subdivided. God says to us, "sufficient unto the day is the evil thereof." We are to take him day by day in prayerful dependence; and he takes us day by day in paternal regard. We repeat it, God, as our great Father, must needs yearn over each moral being day by day, according to the value and spiritual condition of that nature. Every moment he smiles upon compliance with his will, and cannot but smile upon it. Every moment he grieves over resistance to his will, and cannot but grieve over it. Every moment he solicits the rebel to an opposite course, and cannot but solicit him. He owes all that compassion, care, honour, and respect to his child, even although he be a rebel and in ruins, so long as the period of his probation shall last. A king may have acted most unworthily, and may soon need to be deposed from his office,—yet respect is due to him so long as he is the king; and, in like manner, so long as man remains on this theatre of probation, inasmuch as he has been made in the image and likeness of God, the Spirit of his divine Father pays him the honour which is due to a prince in disguise, and woos him, entreats him, and uses all manner of influence for the subjugation and sanctification of his soul. But how can this influence be earnest, says the objector, when the Father knows the child will perish? We have three replies here which bring this part of our rejoinder to a close:

(1.) The sinner has not perished yet. He is still a prince of the fallen house of Adam, and will get the treatment due to one of the offspring of God till the goal of his probation is reached. (2.) God himself does not allow his knowledge of the sinner's final impenitence to weaken the earnestness of his gracious pleadings. He knows that it would be unfair to the sinner to do so, inasmuch as the measure of his days is not yet filled up. And (3.) The objector uses an *ex post facto* argument to which he is not entitled. He has no right to *sist* himself to the end of the chain of divine dealing before it is completed, and argue back from the end to the beginning. God, we repeat, is an Eternal Now. Although we measure out our

little span here by weeks, and months, and years, the Deity knows but of one great continuous gush of love, in whose calm depths we lie ever embosomed. It is only at the end of the sinner's career, when his destiny has been fixed by his own suicidal choice, that the Lord ceases the solicitations of his grace, and allows himself to act upon the final decision.

We have thus far argued the point on what is due to the sinner himself as a subject of moral government notwithstanding his sins. We might also have taken our standpoint in view of the interests of other moral beings, and the glory of God himself. This really is a most important aspect of the case. Although God knows that men will perish, he still continues the strivings of his grace, not only that they themselves may be speechless at the last day when condemned, but also that other moral beings, both in this and in distant worlds, may learn wholesome lessons in the divine patience, wisdom, grace, and justice, which shall confirm them in their allegiance to his throne. It has, indeed, often been asked with an abruptness bordering on blasphemy, If God knew that man would sin, why did he make him at all? And if he knew that so many would reject his salvation, why did he send a Saviour, and lengthen out man's day of grace? Of course there could be no moral government without free-will, contingent action, and possibility of rebellion,—so that the objection really amounts to this, why did God create moral beings at all? Yet, we never can get anything like a satisfactory answer to these questions, unless we lay it down as a settled first principle that man, when lost, must be the author of his own ruin, and that God must have foreseen that a preponderance of glory to himself, and of benefit to his great moral empire, would result from the introduction of the mediatorial scheme, the evils of the fall notwithstanding. Indeed, when we think upon the comparative insignificance of our little planet,—a mere satellite of the sun that is invisible to the thousands of orbs we see sparkling on a wintry night in the depths of immensity,—and then, opening the page of sacred writ, find that for such a distant and tiny ball the august Incarnation of Immanuel was accomplished, and the consecrating baptism of Pentecost effused, while angels and archangels, bending from their celestial thrones, gazed with wonder and admiration on the distant outpost, which was made the theatre of so magnificent a display, we cannot understand how the ineffable Trinity were pleased so to honour us, and so to elevate us, except on the supposition that a scheme had been tried here that had been tried nowhere else; that a temptation had been permitted here that was permitted nowhere else; and an amazing phenomenon of divine suffering and divine substitution manifested here that was manifested nowhere else; so that, even as little schools send out great scholars, and little battlefields produce great results, it was the divine purpose and the divine plan to work out a problem on earth, the praises of which would be sounded through the universe, and every believer be an object of congratulation in the spirit



world, and every unbeliever an object of wondering reprehension, and that thus there should be "made known by the church unto principalities and powers, the manifold wisdom of God."

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#### THE RIG AND ATHARVA VEDAS.

EVER since we were able to think upon the subject at all, we have been persuaded that men shall be judged in the next world according to the use they may have made of the light possessed here, whether that of the outwardly revealed law, or the law written upon the heart; and that therefore we need not hopelessly consign to the abodes of future darkness those who may never have heard the good news of Calvary's tree. Mr. Gladstone, in his Rectoral Address at Edinburgh, a few years ago, startled some narrow souls when he said that the Divine Being all along taught the pagan worlds by the dim glimmerings in their corrupt mythologies; and we have had our attention recently directed to the venerable documents, whose names are given above, as showing that God, in the depths of India, hundreds of years before Christ came, was imparting to thoughtful minds there, views of his omniscience and mercy wonderfully coincident with those of David and Isaiah, although, of course, these were mixed up with error and misconception on account of the limited development of the people.

John Muir, Esq., D.C.L., of Edinburgh, himself an eminent Sanscrit scholar, and founder of the chair of Sanscrit in Edinburgh University, recently sent us a copy of verses which he had composed after the spirit and manner of these ancient records. We were so much interested in the verses that we wrote Dr. Muir, asking his permission to publish them in the *Repository*. In a kind letter of compliance, the accomplished author (whose superiority as an Oriental scholar the Universities of Oxford, Edinburgh, and Bonn have all recognized by distinguishing diplomas) added a few sentences, which we take the liberty of inserting here:—

"As regards the lines on Varuna, they are made up of detached verses taken from different hymns of the Rigveda and Atharva Veda, sometimes pretty closely rendered, and at other times paraphrased; but I do not think I have, upon the whole, given to the ideas a more theistic or biblical character than they have in the original. This, and some other pieces which I hope soon to send you, are also to form part of a volume on Vedic mythology, in prose, in which a summary of the conceptions entertained of their gods by the old poets, are given, with references to the original texts. This will enable any one to check what I have put into verse. You ask the age of the Vedic hymns. No certain data exist for fixing the point. Max Müller holds the most recent of the Rigveda hymns to have been composed perhaps from 1000 to 800 years before Christ, and the older ones

from 1200 to 1000 years B.C. The Atharva Veda, from which the most striking passages about the omniscience of the deity in my hymn are derived, is somewhat more recent. These productions could not possibly have been influenced by anything in the Old Testament."

Our readers will now be prepared to read with interest the verses themselves, which we have thus introduced to their notice.

## V A R U N A

(IDENTIFIED BY PHILOLOGISTS WITH THE GREEK URANOS),

*According to the Rig and Atharva Vedas.*

Lo, reared of old by hands divine,  
High towers in heaven a palace fair :  
Its roof a thousand columns bear ;  
A thousand portals round it shine.

Within, enthroned in godlike state,  
Sits Varuna in golden sheen ;  
To work his will, with reverent mien,  
His angel hosts around him wait.

When I beheld this vision bright  
I deemed the god was clad in flame,  
Such radiance from his presence came,  
And overpowered my aching sight.

Each morn, when Ushas starts from sleep,  
He mounts his car, which gleams with gold ;  
All worlds before him lie unrolled,  
As o'er the sky his coursers sweep.

He, righteous lord, the sceptre wields,  
Secure, of universal sway ;  
His law both men and gods obey ;  
To his decree the haughtiest yields.

He spread the earth and watery waste ;  
He reared the sky ; he bade the sun  
His shining circuit daily run ;  
In him the worlds are all embraced.

By his decree the radiant moon  
Moves through the nightly sky serene,  
And planets sparkle round their  
queen ;—\*  
But whither have they fled at noon ?

The rivers flow at his behest,  
And yet—admire his wondrous skill—  
The ocean-bed they cannot fill,  
Although their currents never rest.

The path of ships across the sea,  
The soaring eagle's flight, he knows,  
The course of every wind that blows,  
And all that was or is to be.

Descending, ceaseless, from the skies,  
His angels glide this world around ;

As far as earth's remotest bound  
All-scanning range their thousand eyes.

This mighty lord who rules on high,  
Though closely veiled from mortal  
gaze,  
All men's most secret acts surveys ;  
He, ever far, is ever nigh.

Two think they are not overheard  
Who sit and plot, as if alone ;  
Their fancied secrets all are known,  
Unseen, the god is there, a third.

Whoe'er should think his way to wing,  
And lurk unseen, beyond the sky,  
Yet could not there elude the eye  
And grasp of Varuna the King.

For all within the vast expanse  
Of air that heaven and earth divides,  
Whate'er above the heaven abides,  
Lies open to his piercing glance.

The ceaseless winkings all he sees,  
And counts, of every mortal's eyes :  
In vain to wink a creature tries,  
Unless the god the power decrees.

To thoughtful men who truth discern,  
And deeply things divine explore,  
The god reveals his hidden lore ;  
But fools his secrets may not learn.

He marks the good and ill within  
The hearts of men—the false and true  
Discerns with never-erring view :  
He hates deceit, chastises sin.

His viewless bonds, than cords and  
gyves  
More hard to burst, the wicked bind ;  
In vain, within their folds confined,  
To cast them off the sinner strives.

And yet the god will not refuse  
His grace to one who inly groans  
When fetter-bound, his errors owns,  
And for forgiveness meekly sues.

\* In Indian mythology the moon is a god, not a goddess ; but I have in this line adhered to customary English poetical phraseology.

But whither is thy friendship fled?

Thine ancient kindness, lord, restore;  
May we, so dear to thee of yore,  
Thy angry frown no longer dread.

Thine ire we did not madly brave,  
Nor break thy laws in wanton mood;  
We fell, by wrath, dice, wine, sub-  
duded:  
Forgive us, gracious lord, and save.

Absolve us from the guilt, we pray,  
Of all the sins our fathers wrought,  
And sins which we commit by thought,  
And speech, and act, from day to day.

From dire disease preserve us free,  
Nor doom us to the house of clay  
Before our shrivelling frames decay:  
A good old age yet let us see.

In vain shall hostile shafts assail  
The man thy shielding arm defends;  
Secure, no wrong he apprehends,  
Safe, as if cased in iron mail.

As mother birds their pinions spread  
To guard from harm their cowering  
brood,  
Do thou, O lord, most great and good,  
Preserve from all the ills we dread.

It would appear, from a recent Chronicle of the London Missionary Society, that the Vedas have begun to help the cause of Christianity in a remarkable manner. Rev. M. A. Sherring thus writes:

“There has been great excitement in Benares lately. A strange pundit has appeared there, and announced to immense assemblies that the Vedas give no sanction to idolatry, and that the Puranas, which do, are not worth a cowrie. Thousands of people have visited him daily, and the pundits, rajahs, and gentry of the city have been put to their wits’ ends to answer him. He only converses in Sanskrit; but he speaks this language so fluently, eloquently, and clearly, that many who only understand Hindi, can comprehend him, while over the pundits his diction and arguments exert a wonderful fascination. There has been a committee formed of leading men to answer him. The Maharajah of Benares and Rajah Des Narain Singh were members of it. While I was in Benares the latter called upon me and told me all about it. The city has not been so excited and alarmed for many a day. When I return to Benares and understand the whole matter thoroughly, I will, at leisure, write you an account of the circumstance. I may just say, however, that when at Cawnpore, the effect of this man’s arguments was so great upon a wealthy Hindu of Furruckabad, that, on returning to his city, he destroyed the temples which were upon his own grounds. All this is to me exceedingly exhilarating, and quickens the blood wonderfully.”

May God continue to work till “The idols are utterly abolished!”

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#### DR. CANDLISH AND DR. CRAWFORD ON THE FATHERHOOD OF GOD.

*The Fatherhood of God, considered in its general and special aspects, and particularly in relation to the Atonement, with a Review of recent speculations on the subject, and a Reply to the Strictures of Dr. Candlish.* By Thomas J. Crawford, D.D., Professor of Divinity in the University of Edinburgh. Third Edition. Edinburgh and London: Blackwood, 1868.

*The Fatherhood of God, being the first course of the Cunningham Lectures delivered before the New College, Edinburgh, in March, 1864.* By Robert S. Candlish, D.D., Principal of the New College, and Minister of Free St. George’s Church, Edinburgh. Supplementary volume to fifth Edition, containing Reply to Dr. Crawford, with Answers to other objections and explanatory Notes. Edinburgh: Black, 1870.

WE had not previously seen Dr. Crawford’s work on *The Fatherhood of God*. It is an important contribution to theological literature,

and will undoubtedly take its place as a standard work on the very interesting topic on which it treats. Dr. Crawford seems to be possessed, in no ordinary degree, of the intellectual and moral qualities which fit a writer to do justice to such a theme. He is broad in his sympathies, and reverent in his feelings. Quick in analysis, he specially excels in synthesis. He can throw his plummet into depths, but, from some peculiar affinities in his intellectual constitution, he prefers to ascend to the heights of a great subject, and to take a comprehensive survey of its bearings. His style flows finely too. It is simple, perspicuous, elegant, and dignified. It never lapses into looseness; and yet it moves on easily throughout, and is never artificially sustained. The spirit of the book is in harmony with the purity and excellency of the style. Though it is full of keen discussion, and is indeed an arena of controversy from beginning to ending, yet there never escapes from the author's pen a single bitter, stinging, or reproachful word. He is ever the thorough gentleman. So far as command of temper is concerned he does the fullest justice at once to Dr. Candlish, and to all the other writers whose views he controverts, and to himself.

The first and second lectures are on *the Common Fatherhood of God*; the third, fourth, and fifth lectures are on *the Fatherhood of God in relation to the atonement*. The subjects of the remaining lectures are *the Fatherhood of God in relation to believers,—the Sonship of believers compared with that of the Only-Begotten,—the Fatherhood of God as known before the Saviour's advent,—the Fatherhood of God as taught by Christ,—and the mode of admission into, and the privileges and duties of, the Evangelical sonship*.—A most interesting bill of fare.

In the first two lectures on *the Common Fatherhood of God*, Dr. Crawford comes at once into collision with the views which have been ingeniously propounded and defended by Dr. Candlish.

Every literary effort of Dr. Candlish—every efflux of his intellect in a literary direction,—is, and must be, characterised by ingenuity and subtlety. He cannot be commonplace. On every subject which he discusses, he takes a view of his own, or at least he selects—instinctively we presume—a standpoint of his own, and sees and speaks accordingly. His standpoint is always some commanding angle or other, some “coigne of vantage.” Hence on the subject of *the Fatherhood of God*, he thinks his own thoughts, and has been inwardly led to occupy a very peculiar point of observation. He sees in the sonship of our Saviour something that is eminently archetypical. So undoubtedly there is. But Dr. Candlish's view of the subject has captivated and fascinated him,—until it has drawn into itself, as by some irresistible suction, something more than it should draw. The idea has got hold of him, that *there is no other sonship in relation to God but (1) our Lord's, and (2) what is participant of our Lord's*. And then looking at the other end of the pole of thought, he has come to the conclusion that there is no Fatherhood of God except what is realised, either (1) in relation to the Divine Son, or thence (2) in relation to such as get linked on in some

gracious way to the Divine Son. He hence has been led to contend that in the original creatorship of God in relation to men, there is no real fatherhood. Men, as he supposes, are not the children of God by nature, but only by grace, when through faith they come to be savingly united to Him who is pre-eminently and archetypically the Son of God.

We have represented Dr. Candlish's views, in our own forms of phraseology. We reproduce them indeed from our recollection of his *Lectures* as perused some five years ago, or so. But we presume that our conception of his great idea is, in the main at least, correct. We presume, moreover, that Dr. Candlish's own idea is correct, so far as the radical substrate of its affirmative element is concerned. It is what it obtrusively denies, not in what it really affirms, that it seems to us to be aside from the representations of Scripture, and from the realities of actual fact. *The sonship of Christ is ideal sonship.* No doubt of that. *The Fatherhood of God in relation to Christ is ideal fatherhood.* No doubt of that. And such we presume to be the great affirmative idea of Dr. Candlish's theory. It is a great glorious and true idea. And it is only a pity that the Doctor's mind had got to be so entirely filled with it, that he was led to exclude, in way of negation, the possibility, or at least the fact, of all other divine Fatherhood.

There doubtless is, as Dr. Crawford has unanswerably established in his first and second lectures, a common Fatherhood of God in relation to all men. When Paul quoted on Mars' Hill the affirmations of the Greek poets, "we are all God's offspring," he gave utterance to a first principle of natural theology. Greek philosophy discerned it. Greek poetry "envisaged" it, and Paul endorsed the doctrine, and argued irresistibly from it against the practice and the theory of idolatry.

Men are not simply the creatures of God. They are creatures, generically. They belong to the genus of creatures. But they are peculiar creatures. They constitute a peculiar species of creatures. They are creatures, made like to their Creator so far as the possession of a moral nature is concerned; that is, they are filial creatures. Dr. Crawford says, "Undoubtedly, to love God, to trust in Him, to seek after Him, to rejoice in His favour, to delight in His fellowship, to submit to His appointments, and cheerfully to obey His will, was part of the original constitution of the human soul before sin had ruined and depraved it." p. 16. Or, as we would rather put it,—*That moral nature, which fits man to know and love and choose the infinitely good, and thus to know and love and choose what God Himself knows and loves and chooses, is the miniature of the moral nature of God. It is sonship. And if unmarred by sin, it would result in actual assimilation of moral character to the actual moral character of the Divine Father.* God's moral nature is thus reproduced in men. It is reproduced by God. And hence they are his children, and He is their Father. Generically viewed, men are God's creatures, just as stones and stars are. But specifically viewed, they are his filial creatures,—bearing his

own image in their nature, and capable of bearing it in their actual character. Dr. Crawford's exposition and demonstration of this great first principle of theology is conclusive and masterly.

His exhibition of the consistency of the Fatherhood of God with the Scripture doctrine of atonement is, if possible, still more successful and able. In this part of his subject he has no dispute with Dr. Candlish, but passes in review some of the salient points in the theological systems of Maurice, J. M. Campbell, Robertson of Brighton, Young of London, and Bushnell. Again and again does Dr. Crawford give delightful expression to the important idea that the atonement was the effect and not the cause of God's parental love. He says, for instance,—

“Certainly we do great injustice to the atonement, if we give not the rightful place and prominence to God's paternal love in our conceptions of it. Apart from this, it assumes a cold judicial aspect that is but little calculated to allay our fears, and to ‘fill us with all joy and peace in believing.’ Nay, it is apt to be regarded in the light in which it has sometimes been slanderously represented, as showing the great God to be a stern and inexorable being, averse to save sinners until he has been propitiated, and only moved to grant them a sullen and ungracious pardon by the pleading and sacrifice of his well-beloved Son. Not such, assuredly, is the view we ought to take of it. The Saviour has nowhere taught us to regard Himself as the primary source of mercy and salvation, but has uniformly spoken of all that he has done for us as a ‘doing of the Father's will,’ and a ‘finishing of His Father's work.’ And so far are his apostles from representing the mediation of Christ as inducing God to regard us with a love and a pity that would otherwise be withheld from us; that, on the contrary, they point to the mediation of Christ as the brightest display and most wonderful commendation of God's pre-existing love that could have been afforded. We must be careful, then, to view the atonement in this light. Never let us think of Christ as prevailing with God to grant us a salvation which he was unwilling to bestow,—but always as the substitute whom God Himself was pleased to provide, because in his wonderful mercy he desired our salvation. We have in the mediation of Christ not a way of escape from God, but a way of access to God, which God Himself hath opened for us. It was necessary, for reasons satisfactory to the divine wisdom and goodness, that there should be an atonement offered for our guilt. But then, the same God that exacted the atonement has also provided it. And therefore, however much we may be disposed to magnify the love of Christ in dying for us, we ought not the less to magnify the love of the Father in giving up His Son to death on our behalf. ‘For, herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.’”—pp. 133, 134.

These are just and sober, and at the same time delightful and most refreshing observations, brimful of gospel.

In handling the subject of the special sonship of believers Dr. Crawford displays all the same excellences of analytic and synthetic thought on the one hand, and of felicitous composition on the other. Here and there, however, some of those elements of the peculiar theology which is characteristic of the Church of Scotland, and of which Dr. Crawford is no doubt a most sincere believer, come into play, and mar a little the perfect unity of his scheme. We refer to the doctrines of a limited reference in the actual range of the propitiation or atonement, (pp. 137, 157), and of unconditional election—to *faith*, (pp. 136, 147, 168), instead of conditional election—*through*

*faith.* But we were gratified to find that, notwithstanding the scheme of theology referred to, Dr. Crawford holds that "the purposes of God are, to a large extent, *only permissive*." The italics are Dr. Crawford's. "The purposes of God," he says, "are only permissive, in so far as they have respect to those events which are to be brought about *by the will of free agents*, and more particularly in so far as they have respect to *the commission of sins*, of which it would be gross impiety to suppose that God is in any sense the Originator."—pp. 373, 374. "The doctrine of predestination," he adds, amounts simply to this,—*"that whatever God does in the course of his providence, he always intended to do; and whatever in the course of his providence he permits to be done by other free agents, he always intended to permit.* And when thus stated, it is impossible to charge the doctrine, either with subverting the liberty of the human will, or with making God the Author of sin."—p. 374. If Dr. Crawford's views of foreordination had been more generally accepted in Scotland, and in England during the Puritan times, and in Holland and Geneva, there would have been a vastly greater amount of harmony and brotherly love in churches, and between churches; and far less occasion would have been given for *speculative recalcitration* in the shape of lurking theological scepticism, and openly avowed infidelity.

To turn once more to Dr. Candlish. His strictures on Dr. Crawford's criticisms are not quite characterized by Dr. Crawford's dignity of bearing. He often speaks sharply, as with an edge of temper on his spirit. And hence he sometimes speaks in a tone that is misbecoming. He represents Dr. Crawford, for instance, as "labouring throughout under an utter inability to comprehend the dignity and glory of service,"—p. 10. Such an inability, we need not remark, is not very likely to be characteristic of Dr. Crawford, to any greater degree than it is characteristic of Dr. Candlish himself. He also represents Dr. Crawford as "boasting,"—p. 13; but, for ourselves, we have entirely failed to detect any boastful element in any part of Dr. Crawford's volume. He says again in reference to a certain argument which Dr. Crawford had employed,—

"I would not care to notice it at all were it not for his most extraordinary closing fling, 'Dr. Candlish is too hasty when he says, at the close of the preface to his third edition, "I claim Owen on my side." I said that in an entirely different connection; in connection with the general doctrine at issue; and without the remotest reference to the interpretation of this particular text, (Heb. xii. 9), as to which I quoted no authorities whatever.' And yet what reader of his Reply would not understand him as meaning that I had claimed Owen as on my side in the exposition of the verse in question? When my friend explains, or apologizes for, such literary injustices as that, it will be time enough for him to complain of a few strong words."—p. 18.

But this complaint, which Dr. Candlish makes, seems to be founded on a misunderstanding of Dr. Crawford's meaning and intent. Dr. Crawford, in the first place, was careful to say that it was at the close of his preface to the third edition of his work that Dr. Candlish made reference to Owen; and then in the second place, it is actually the case that, in the passage quoted from Owen, there is not only a

judgement given in reference to the exegesis of Hebrews xii. 9; there is also an assumption of the fact of God's fatherly relation to men in virtue of immediate creatorship. This assumption determines the views of Dr. Owen as to the general question in debate between Dr. Candlish and Dr. Crawford; and it is on this account, as we presume, that Dr. Crawford made his remark. He assumed, in other words, that Owen could not in any of his writings take part with Dr. Candlish's peculiar view without stultifying the particular opinion to which he gives expression in the passage adduced.

But we shall not go further into these matters. Indeed, we must have done altogether with our notice. We have only three observations more to make. Two have reference to Dr. Candlish's discussions, and one has reference to Dr. Crawford's.

1. Dr. Candlish, in consequence of his instinctive tendency to dip down into substrates and subtleties, makes frequent reference to the abstract idea of *relation*, and he again and again asserts that Dr. Crawford has missed the differentiating notion of what it is that constitutes a *relation*. He says, for instance, "The truth is, Dr. Crawford confounds nature and relation; not perceiving apparently that while the obligation of love which our relation to God and His will or law imposes is fulfilled through the conformity of our nature to His nature in love, that conformity is not itself the relation."—p. 11. He says again, "Love is an affection of the Divine mind and heart, which may modify the character of any and of all relations, but cannot of itself constitute any relation. Creation is a fact, constituting a relation, clear and definite; the relation of dependence and responsibility. The attribute of love in the Creator invests that relation with a character of bounty and beneficence which it would not otherwise of itself have had. But it does not constitute a distinct and separate relation."—p. 13. He says again, "My view of Dr. Crawford's strange inability to distinguish between *relation* and *affection*, is confirmed by a paragraph marked 3 (p. 293), in which he says, 'Dr. Candlish speaks in very glowing terms of the much higher position occupied by the intelligent creature, when viewed merely as a responsible subject, than when held to be, on the footing of creation, a son of God.' This is a sad mis-statement."—p. 14. "I have never," he says again, "founded on any sense, instinct, or appetency, as proving an actual relation. I found relation on fact."—p. 15. "The old confusion comes in again here. Bearing the image or likeness of God has no respect at all to relation, but only to nature."—p. 20. "I see no intelligible sense in which a nature can be said to have relations. For surely relations are of a person, though they be founded on, or held in virtue of, the properties of the nature of the person."—p. 60. These are specimens of the doctor's remarks in reference to *relation*; and it is evident that not a little of his peculiar theory of the divine fatherhood has got mixed up and entangled with his notion of what it is that differentiates *relation*, as an integer among the objective elements of thought. He has got, however, to be under the influence of that very "confusion" which he charges against Dr.



Crawford. He thinks that *relation* must be founded on *fact*. Therein is his error, and a very deep-drawing error it is. Relation rests on *reality*, whether the reality be *fact*, or something totally different from *fact*. Reality of course is far wider in its range than fact. God is a reality, but not a fact. His nature is a reality, but not a fact. His infinity is a reality, but not a fact. His creation is both a reality and a fact. A fact is, specifically, *something that has become*. A reality is, generically, *something that is*. Now if Dr. Candlish will think of this obvious distinction for a moment, he will in a moment see,—without meanwhile taking into account either Aristotle's doctrine regarding relation or that of Kant,—that multitudes of relations rest on realities instead of facts. The relations of quantities for instance,—all the relations that constitute arithmetic and geometry. No relation is more real, as was noted long ago by John Locke, than *greater* or *less*. The co-relative is obvious. But surely it is not in facts only that we have these proportions. John Locke also specified *like* or *unlike*. No relation can be more real. The co-relative is here too obvious. But assuredly it is not in facts only that likeness and unlikeness are realized. "Natures" may be like or unlike, and if so there is a relation between them. If men's nature is like to God's in its moral constituents, that likeness is a personal relation. And if God originated the personal natures that are like his own, his act of origination is fatherly origination, and hence he stands to the originated persons, or personal natures, in a relation of fatherhood; and the originated personal natures or persons stand to him in a relation of sonship. They are godlike in nature, and God's love to them is at once an *affection* and a *relation*. All love is a relation, though it belongs to that numerous class of relations, whose co-relatives are not formulated in our conventional phraseology. All love is a relation between lover and loved. God is, in a sublime sense of the term, a lover, a paternal lover. Man is loved; and he should be a filial lover in return. We have but touched on this great subject of *relation*; but what we have said is enough.

2. Our second observation is something that might possibly be interesting to Dr. Candlish, if it should ever chance to come under his notice. There is some reason for supposing that Irenæus in the second century—one of the best and greatest of the fathers—held the substantive element of Dr. Candlish's notion regarding the dependence of men's sonship (in relation to God) on the sonship of the Saviour. In the 21st chapter of the 3d Book of his *Adversus Hæreses*, he says, "Therefore the Word became man, that man receiving the Word, and accepting [viz., in Him] the adoption, might become God's son. For we could not otherwise receive incorruptibility and immortality than by being united to incorruptibility and immortality. But how could we be united to incorruptibility and immortality, unless incorruptibility and immortality had been made that which we also are [viz., flesh, or man], so that what was corruptible and mortal might be absorbed by incorruptibility and immortality, that we might participate in the adoption of sons, [that is, that we might participate adoptively in sonship]?" Some critics—inclusive of

Erasmus—have supposed that Irenæus refers to Christ's own manhood when he speaks of "the Word becoming man that man might become God's son." They suppose that he means that the Word became man, that, as man, he might become God's Son. But the subsequent context, as given in our quotation, shows that Feuarden-tius is right when he contends that Irenæus obviously refers not to Christ's own human sonship, but to ours. Dr. John Forbes of Corse took the same view with Feuarden-tius of Irenæus's meaning ; and so do Petavius, and Calixt, and Grabe.

3. Our third observation has reference to Dr. Crawford. He contends with great ability that a twofold sonship in relation to God is predicable of our Saviour,—one as respects his divine nature, and another as respects his human nature. If our memory serves us right, he does not indicate that in holding such a doctrine he is touching on a point on which at different times a large amount of angry controversy has raged in various departments of the church. We refer in particular to the widely diffused and long protracted controversy in reference to the views of Elipandus and Felix, who held that, in addition to our Lord's "natural" sonship in so far as he was divine, there was predicable of him an "adoptive" sonship in so far as he was human. The Council of Frankfort anathematised the doctrine as heretical. George Calixt defended it. Dorscheus attacked Calixt in consequence, accusing him of heresy. Dr. Crawford puts his view on a better footing than either Calixt, or Elipandus and Felix, did ; but we fear that if he had lived of old, he would not have escaped some ecclesiastical trouble. As for ourselves, we think that both Dr. Candlish and Dr. Crawford err, just as well as Elipandus, Felix, and Calixt, in speculating too far in the direction of the essential inter-relationships of the personalities that are in the Adorable Godhead. While we hold most tenaciously by the great and fundamental doctrine of the eternal plurality of personality in the unity of the Godhead, we do not think that Dr. Crawford is right when he refers what is said in Psalm ii. 7 to an *eternal generation*, or a *nativity*, as some of the ancients expressed it, in the divine nature. He says, "In regard to 'the passage, contained in the 2d Psalm, 'I am indeed fully 'persuaded in my own mind that it refers to the Lord Jesus "Christ, as the eternal and only-begotten Son of God.'" (p. 206.) We would differ here; and our difference would give shape to some important elements of things. We differ, not as regards the Messianic reference of the Psalm, but as regards the nature of the *generation* that is prophetically asserted. But we refrain from entering on the subject at present.

We are hopeful of good results accruing from these ventilations of great theological topics. Step by step, truth will be reached. And the time is sure to come, when a pure theology will be universal, and then, as sure as is the relationship between life and thought, a pure and undefiled religion will overspread our globe and turn it into Paradise Restored. "In every place, incense and a pure offering shall be presented unto the name of the Lord ; for his name shall be great among all the nations."

J. M.

## BOOKS.

*Modern Christian Heroes: a Gallery of Protestant and Reforming Men.* By Rev. George Gilfillan, author of "Bards of the Bible," "Night, a Poem," &c., &c. Glasgow: T. Adamson, 165 Cowcaddens Street. pp. 312.

THIS book has already become historical, and, in all probability, will live as such, as well as on account of its own great intrinsic merits. The closing Essay on "Liberty of Conscience," furnished Dr. Johnstone, of Edinburgh, with what he thought the most damaging part of the libel which he served up lately on the author in Edinburgh, and to which we have referred in another page of this Journal. We do ourselves the pleasure of quoting the memorable passage. Speaking of Creeds and Confessions, Mr. Gilfillan says:—

"We deny not that such documents had, and worthily served, their day. They were landmarks of progress and beacons of light in the age when they were first produced. But now they are anachronisms and ruins. They are full of crannies and crevices, through which you hear the winds whistling with a sound half melancholy and half scornful."

According to the newspaper report, the reading of these last words was followed by mingled "laughter and applause;" but we are persuaded that they who thought it incumbent on them to laugh, from their professional position, must have felt in their inmost heart that the sentence was constructed by one who was himself at once a poet and a hero.

Mr. Gilfillan is, indeed, a most remarkable man, and has already gained, or rather, we should say, has long had, a world-wide reputation. We have often wondered how he could get through his Herculean labours. We are aware that he is a faithful pastor, both in his preparations for the pulpit, and in domiciliary visitation. Then we see, by the public prints, that he delivers lectures on popular and literary subjects, on week nights, in all parts of the kingdom. Moreover, every now and then he brings a new volume through the press, which frequently bears, like his poem on Night, the imprint of years of toil. And there is hardly a young poet or poetaster in all the land who does not send him his MS. for revision and approval. Back comes the precious parcel in a wonderfully short time, with careful corrections, and always with some kind words of encouragement; for our author seems to have so warm a heart that he cannot but say some words of commendation to all. The churches of the Evangelical Union in Dundee have repeatedly sought his valuable aid, and it has always been cheerfully given.

Mr. Gilfillan's reputation will certainly not suffer by the publication of his *Christian Heroes*. It reminds us of his *First Galleries of Literary Portraits*, which we devoured with avidity in our boyhood,—only that there is more of the religious element in this last work, as might be expected from the fact that the lectures of which it is composed were originally addressed to large Sabbath evening audiences in Dundee. On the other hand, indeed, some might think that there was too much of the narrative and historical element in the successive chapters, for Sunday lectures; but, besides the healthy moral tone of

the whole, there ever comes in some gem of religious truth that gives a spiritual colouring to the whole. Thus, in the lecture on Milton, how precious the following quotation from the diary of the future poet, at the close of more than a year's journey on the continent:—

"I again take God to witness that in all these places where so many things were considered lawful, I lived sound and untouched from all profligacy and vice; having this thought perpetually with me, that though I might escape the eyes of men I certainly could not the eyes of God."

To young men that single sentence, as quoted with the author's well-known fervour and power, would be worth more, as a call to purity, than a long elaborate discourse.

Let it simply suffice to say that the book reads with all the charm and fascination of a tale. We know not which most to admire as we peruse it—the author's learning, eloquence, or independence of mind. There is in it a hearty scorn of shams, and a noble sympathy with all who have ever suffered for conscience' sake, which stamp it as a work in harmony with the progressive spirit of our age. The whole get-up of the volume, moreover, is creditable to the publisher.

We close by expressing the prayerful hope that Mr. Gilfillan's faith in the simple Gospel of Christ may be deepened; and that before he closes his career he may be honoured to wield his masterly pen more directly than he has yet done, in defence and in elucidation of "the truth as it is in Jesus."

*Summers and Winters in the Orkneys.* By Daniel Gorrie. Second Edition, with Maps and numerous Illustrations. London: Simpkin, Marshall, and Co. pp. 400.

We feel truly obliged to Mr. Gorrie for having told us so much about the islands in which he lives, and also for having told his story so well. The ignorance that prevails among Mainlanders, and especially among us Lowlanders, about the Orcadian Archipelago, is at once amusing and melancholy. We are quite certain that if such questions as the following should be proposed at any winter tea-party in Lanarkshire or Ayrshire,—“How far are the Orkneys from the coast of Caithness?” “Whether are the Shetlands or the Orkneys nearest the mainland?” “What is the distance between the two groups of islands?” and “Of which archipelago is Kirkwall, and of which is Lerwick the capital?” not one in twenty, of even tolerably educated people, would be able to answer correctly. To all who are labouring under such ignorance, we would recommend Mr. Gorrie's volume; assuring them, at the same time, that they will rise from its perusal, as we have done, in the possession of much interesting and useful information, and also inflamed with the desire that they may one day behold the towers of Balfour Castle, and hear the anchor of the Grantown steamer drop in the Kirkwall Bay.

After giving his readers some appropriate observations on the general appearance of the islands, the author sets to work in earnest by describing the Cathedral of St. Magnus and the Bishop's Palace, which are evidently the principal *lions* of the Orcadian capital. Many a tale is suggested by these venerable piles; and, whether he

recounts the death of Haco, King of Norway, at Kirkwall, after the disastrous battle of Largs, or tells how the tyranny and oppression of Patrick Stewart, the infamous Earl of Orkney, ended in his attainder and execution. Mr. Gorrie thoroughly interests his readers. Then, striking inland, he conducts us to what is decidedly the classic ground of the Orkneys, namely, the neighbourhood of Stromness, the second town in the archipelago, and, like the capital, built on Pomona, the largest island in the group. We do not refer to the fact that here Hugh Miller found the traces of the *asterolepis*, which supplied him with the principal materials for his answer to the *Vestiges of the Creation*, but to three venerable remains, although indeed not quite so hoary as the "Footprints" of pre-Adamite eras,— "the Pict's House," "the Maeshowe" or Maiden's Mound, and "the Standing Stones of Stenness." The first is a specimen of the subterranean dwellings which were occupied by the Celts or Picts, or perhaps the mythic people of the days of flint-headed arrows. The second seems to have been built for sepulchral use before the time of the Scandinavian invasion, although it was occupied by the Norsemen afterwards for the same purpose. By the way, we are happy to learn that Dr. Barclay, who is Principal of our own University, and once was minister of the Parish of Kirkwall, has excelled all the Danish and Norwegian professors in deciphering the Runic inscriptions on the Maiden's Mound. Where they bring only nonsense out of the epitaphs, he brings elegance as well as sense. The wondrous sixteen stones that stand in solitude on the shore of the Loch of Stenness, all that are left of a great circle originally two acres and a half in circumference, speak, according to our author, in all probability of Druidic days, although their origin, of course, is shrouded in obscurity. The loch on which they stand is also a marvel—one half of it being fresh, and the other half salt,—with marine plants and fishes in the one branch, and those of inland lakes on the other!

Time would fail us to follow our author in his numerous trips among the islands which he loves so much. Suffice it to say that, whether he joins tourists in their elegant yacht, consorts with farmers in the humbler wherry, hails the steamer, and enters on her deck the distant bays of Westray, or billets himself on manse hospitality, and allures the minister of Stronsay away from the "slippered ease" of his study to see the exciting hunt after a shoal of bottle-nosed whales; in all these diversified scenes and circumstances, the accomplished Editor of the *Orkney Gazette* is alike pleasing and instructive. Only in one thing does he condemn the Orcadians—that is, in their neglect of their graveyards. It would appear that the granite works at Peterhead and Aberdeen receive no orders for cemetery stones from the Orkneys! Thus the insular population of the present day do not pay so much respect to the dust of the departed as did the Celts and Scandinavians long ago.

We had marked several passages for quotation; but we regret that our limits forbid their insertion. A large map of the islands accompanies the volume, which also is adorned with some beautiful *engravings*. We see that the first edition has received high encom-

sums from the London press, and we do not wonder at it. Mr. Gorrie never writes floridly. His most elegant passages are all natural. We conclude by expressing the hope that this excellent book may have the effect of inducing many of the wealthy English, when hesitating about the whereabouts of their holiday trip, to include in their programme the billow-beaten islands of the Orcadian Archipelago.

*Christ and His Work: an Exposition of Psalm xl.* By James Frame. London: John Snow & Co. pp. 283.

MR. Frame is one of those rapidly increasing representatives of the Evangelical Union who are finding their way to the sunny south from the bleak and inhospitable regions of the gelid north. Unlike some of our former friends, Mr. Frame does not cease to remember us, but visits us from time to time; and, every now and then, brings out a fresh volume, which makes it plain that he has neither forgotten our distinctive doctrines, nor the valuable instructions which he received at Dr. Morison's Theological Academy.

A few years ago Mr. Frame published a book on the 16th Psalm, which he considered, in his exposition, to be exclusively Messianic, and applied, verse by verse, to the agony in the garden of Gethsemane. The handsome volume now laid on our table is a companion volume, or sequel to the preceding; for Mr. Frame is of opinion that the 40th Psalm was spoken by Christ midway between Gethsemane and Calvary,—when he was looking back to the one agony as already past, and to the other as already to come. We rather think that he speaks too confidently on this point throughout the volume, as if he had proved it, which in reality he has not done.

For ourselves we are inclined to the belief that the Psalm is to be applied primarily to the Psalmist's own experience after some signal deliverance, and secondarily to the Messiah, according to the principle of Double Reference, which many able expositors maintain, and which the apostle Peter himself seems to support in his most important and far-reaching words, "Searching what, or what manner of time the Spirit of Christ which was in them did signify."

That the psalm must have had, in the first place, a Davidic reference, seems to us plain, for example, from the 12th verse, "For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me." But Mr. Frame sees no difficulty in the passage at all, and no opposition to his theory. By "mine iniquities," he understands the imputed iniquities of the whole world. Thus he makes the text emphatically evangelical, and preaches from it a minute and detailed gospel sermon.

We grant, of course, that vv. 6—8 are quoted with respect to the Messiah in Hebrews x., and believe that the Divine Spirit intended them to be applicable to Christ, although David did not fully understand the reference. And while we hesitate to say, with Mr. Frame, that the whole psalm is exclusively Messianic, we must nevertheless confess that his interpretations are so ingenious, and his unfoldings of

gospel truth so rich, that his volume is calculated to be very useful and edifying. It is undoubtedly the best and ripest of all his works and is highly creditable to Mr. Frame's ability and literary taste. He has a clear simple style which, here and there, rises up to the height of earnest eloquence. We wish him many happy years of sermon-making and book-making on the banks of the Thames.

BRIEFER NOTICES.—*The Gospel Ministry*; by the Rev. Robert Paterson, D.D., Kirkwall. In many respects a model Jubilee Discourse. Dr. Paterson takes for granted that there is a gospel for every man.—*The Popularity of Error and the Unpopularity of Truth*; by John Hampden, Esq. Mr. Hampden actually holds that the earth is a fixed plane, that the sun, moon, and stars go round it, and that the most distant stars are not farther away from us than the Cape of Good Hope! We would rather follow Newton than Hampden.—*The Ordinance of Levites*; by James Suter, Inverness. Another author with a hobby. Mr. Suter would abolish poor rates, tithe all the land, support all people above sixty years of age off the tithes, and all ministers again off the tithe of the tithes, &c., &c. Our objections to the scheme are, (1) that nowhere in the New Testament are tithes commanded; and (2) the liquor traffic has made so many people destitute in this country, who are far below sixty years of age, that Mr. Suter's scheme would not suit the exigencies of our land.—*The Disciples of our Lord during the Personal Ministry*; by William Lee, D.D., Minister of Roxburgh (delivered before the Students' Theological Society of the U. P. Church). The production of a fresh original thinker and very superior man. If any reader wishes to see the question satisfactorily answered, "Why did Christ not give the disciples so much light during His lifetime as the Holy Spirit afterwards gave Paul?" let him send to Blackwood's for Dr. Lee's valuable lecture.—*A Pastoral for the Times*; by a Cambridge Undergraduate, Cambridge. A poem of 120 lines (with copious notes), in Dryden's favourite stanza, and not altogether unworthy of that great master. There is something in the Undergraduate. Evidently he is much afraid of Popery, and therefore opposed to Mr. Gladstone's recent measures.—*Evangelical Union Annual for 1870*. No fault can be found with the Annual this time. It is neat, well printed, and correct.—*Paul's Thorn in the Flesh*, the Effect of his vision of Christ; by Thomas Mills, author of "Sure of Heaven." London. Mr. Mills thinks that Paul's thorn was weakness of eyes, the result of his three days' blindness at Damascus. We are inclined to agree with him. We wish that we had space to give extracts from his admirably reasoned pamphlet.—"What does it Cost?" by the Rev. Alexander Davidson, Greenock. This admirable sermon, in defence of the distinctive principles of the Evangelical Union, should be circulated in hundreds. Mr. Davidson is great on the doctrines. And although he shows that cross-bearing costs much, his sermon costs very little.

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**THE ORIGIN AND FORMATION OF THE EVANGELICAL UNION.**

No. 5.

**WHEN** the Presbytery, after a brief interval, met again for their evening sederunt, the crowd assembled in Clerk's Lane Chapel was, if possible, even more dense and excited than it had been during the day; because, of course, the shopkeepers and workmen who were released from labour were eager to see and to hear, and everybody knew that some kind of decision or other would be reached before the sitting was closed. Professor Taylor (to whom we are indebted for sundry particulars), who had been seated in the lower part of the chapel in the forenoon, had found his way to the front of the gallery in the evening, from which elevated position he was able to survey the scene and hear all that was to be heard.

Such was the state of feeling at the time that the Presbytery had dined by themselves, while Mr. Morison had retired, unbefriended, to his own manse. This "respect of persons," in alimentary affairs, was kept up even before the public; for while the reverend members of the Court handed oranges to one another after their return, they handed none to him. This preterition only furnishes another instance of conditional rather than of unconditional election; but doubtless the unrefreshed "reprobate" was not, in this case, denied the "fruits of the Spirit" that grow so abundantly on the "Tree of Life," and of which all God's true people partake abundantly, and especially in times of trial, however Presbyteries may prohibit, Synods silence, and Assemblies add an awful Amen.

As Mr. Morison had been heard at length during the previous diet, it now remained for the members of the Presbytery to express their judgement on his views. This they seem to



have done in the order of seniority. No report has been preserved, in any of the journals on which we have been able to lay our hands, of the speeches of Dr. Schaw of Ayr, who introduced the discussion, Mr. Campbell of Irvine, or Mr. Robertson of Kilmaurs. Only a brief summary of Mr. Elles's remarks is given in the Kilmarnock newspaper, from which we have already quoted more than once; but it contains no observations of any importance. We are arrested, however, by the long and elaborate address of Mr. Meikle of Beith, to whom it would appear that the post of honour had been assigned of preparing a detailed reply to Mr. Morison's averments on all the theological points at issue.

And inasmuch as the latter had ever given great prominence in all his sermons and pamphlets, as well as in the speech delivered that day, to Paul's definition of the Gospel in the fifteenth chapter of First Corinthians, as justifying that pointed, personal, and individualizing preaching, which he practised, and on which he insisted as the true apostolic mode, Mr. Meikle began by referring to that notable passage in the Word of God. In the course of his remarks he said—

“Mr. Morison overlooks the fact that this epistle is not addressed to the heathen at Corinth, which in his reasoning he took for granted, but to the church there, even to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours—chap. i, 2.”

But here Mr. Meikle “overlooks the fact” that this was the message which, according to Mr. Morison, Paul had delivered “first of all” in the streets of Corinth to the yet voluptuous and idolatrous inhabitants, “O ye men and women of Corinth, Christ died for our sins.” No doubt Mr. Meikle elsewhere remarks that the expression “first of all” refers not to the priority of announcement, but to the prime importance of the truths enunciated concerning the death, burial, and resurrection of the Lord Jesus. We do not think that this criticism will commend itself to any unprejudiced reader of the Word. Or if these doctrines stand out on the apostle's page as first and foremost in importance, it is because we are told that they fell first and foremost from his lips as a herald of the cross.

When he approached the question of the nature and extent of the atonement, Mr. Meikle made a statement which should have caused him to pause and review the real scope and tendency of his own theology. He said, “the atonement is in itself a fit means of, and sufficient for, the salvation of all men; and nothing more would have been required though the whole human race were to have been saved.” If this were the case, how arbitrary and unkind of the Divine Father to limit its

efficacy and application to only some members of the human family! Yet Mr. Meikle thought there were certain passages of Scripture which taught such a view of restricted grace. He called special attention to the opening words of our Lord's intercessory prayer: "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." But why should words with so comprehensive a reference be shut up in a strait Genevan gorge? Why should Christ get power over *all flesh* if his heart, from the first, had gone out in love only to some? He did not need power over all to save only some. Do not the remarkable words clearly bear out the very interpretation which Mr. Morison put upon them, and upon the whole Bible too?—an interpretation the discovery of which had at once made his Saviour's love clear to his own soul, and had thrown a flood of light upon the entire Scriptures of truth—namely, that the mediator between God and man had literally, as Paul elsewhere says, given himself as a ransom for all flesh, and that the individuals out of that mighty whole who would comply with his overtures and solicitations of grace, would be given to him by his Father as his own elect people, or had already been given to him, according to the divine foreknowledge of their repentance, faith, and holiness. Thus the two successive clauses of the verse are rendered harmonious, which otherwise would conflict hopelessly with one another; and thus too are all the other passages of Scripture which speak of God's general love for mankind reconciled with those in which we read of a special love for the church—the Lamb's wife. The limitation springs not from a deficiency in the love of God, but from the unbelieving non-compliance of some rebellious men. If all would repent and believe, all would be given by the Father to the Son.

Passing on to the subject of saving faith, Mr. Meikle boldly attacked the view that faith was an intellectual act, although he must have known that both Dr. Chalmers and Dr. John Brown of Edinburgh had maintained that view, not to speak of Dr. Gordon and Dr. Russell of Dundee. He seems to refer to these respectable authorities in his remark,—“It may appear to some that it accords better with the philosophy of mind to describe faith as consisting merely in the intellectual perception of the truth of the divine testimony, and to regard the change produced on the heart, in all its affections, and in the life, as the results of this belief.” Most certainly that is both the philosophical and the scriptural view; and the passages which Mr. Meikle quotes in support of his opinion, that faith proper includes the love of the heart and the obedience of the life, are

quite beside the mark. Consider, for example, the exhortation in Heb. x,—“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith,” &c. Now we have in these words plainly not a definition of faith but a description of the way in which it acts in the souls of believers. The same criticism may be made on Heb. xi, 13, also quoted by Mr. Meikle. Surely it was the result of the faith of the patriarchs, rather than of its essence, that “they confessed that they were strangers and pilgrims on the earth.”

The only other extract which we will give from Mr. Meikle’s address is the following near the close, on the question of human ability :—

“Besides, the doctrine of Mr. Morison that all men are able of themselves to believe the Gospel, and to put away unbelief, the only obstacle which the atonement has not removed, is obviously a scheme of doctrine that makes the salvation of sinners to depend, not on the divine purpose of mercy through the mediation of Christ, but on the right use of that moral power which he asserts they possess. And does it not, therefore, I ask, in so far convert the covenant of grace into a covenant of works? If the only obstacle in the way of our salvation is unbelief, and if, as sinners, we are able of ourselves to put this obstacle away, then of consequence our enjoyment of salvation depends on the contingency of our using our moral ability aright. Was not the enjoyment of eternal life under the law of works suspended on the right use of the moral power with which our first parents were endowed,—on the perfect obedience which they were able to give to the commandment of God respecting the tree of knowledge? Now, according to Mr. Morison’s scheme, is not the enjoyment of eternal life under the constitution of mercy, still dependent on the right use of the moral power of man, though that power is now to be put forth in a different form, according to his altered circumstances, namely, in renouncing the sin of unbelief which he asserts we are able of ourselves to put away. According to this scheme of doctrine, eternal life is still to be obtained partly by works, and not as the apostle declares, entirely of grace.”

We must of course again protest against the insinuation here repeatedly thrown out, that Mr. Morison and his followers could dispense with a Saviour altogether, and “save themselves” by their own power. It seems to be almost impossible for controversialists to state the views of their opponents fairly. Any one who knew how devoted Mr. Morison was to his Saviour, would understand at once that the charge of advocating salvation by works was most unfounded. Besides, what power have we that we can call absolutely our own? Has not God given us our faculties of believing, and loving, and willing, with all the sister-powers that philosophers have particularized and named? And does he not as much maintain these in their respective orbits of exercise as he keeps the planets wheeling in their courses? True we have the awful power of self-determination, without which we could not be morally responsible at all; but even that faculty has a God-ward as well as a man-ward side, which should never be forgotten—not to speak of the

indisposition of the sinner for the things of salvation, which renders necessary the suasive influence of the Holy Spirit. Independent in church government, we have never claimed to be independent of God! The testimony given by the founders of the Evangelical Union has all along been the very opposite of that mad position, which indeed is the one which only the irregenerate, the unholy, and the profane are bold enough to occupy.

With this explanation we would ask Dr. Meikle to reconsider the passage which we have quoted from his speech, made thirty years ago (for happily the now venerable speaker is still spared to the church of which he is an ornament). We would respectfully ask him, Is there not a most important sense in which "our enjoyment of salvation depends on the contingency of our using our moral ability aright?" What does Dr. Meikle himself mean when at any time he waxes warm with his subject of discourse, and beseeches his hearers to give their hearts to God immediately and be saved? If he should speak some day with solemn earnestness from the text, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live," how could he do so except on the principle that "our enjoyment of salvation depends on the contingency of our using our moral ability aright," and that, in an important sense, that blessing is, under the constitution of mercy, still dependent on the right use of the moral power of man, though that power is now to be put forth in a different form, according to his "altered circumstances?" Indeed, we accept this statement, made so long ago by our opponent, as really an admirable way of putting what we believe to be the very truth of God, and what *he himself must admit to be the truth of God*, and *practically proceeds upon*, moreover, every time he presses a hearer to do anything in the matter of his salvation, whether he call upon him to repent, or believe, or pray, or, like the cautious old Scotch minister, to "*mak a mint at an attempt at an assaye to pray to God!*" If a sinner be left like a stone, to be lifted by lever-power, in that case no moral agency is exercised, and in that case let ministers preach *before* people, but never *at* them or *to* them. Let no *active verbs* be used in the discourse, but only *passive* ones; for the poor creatures are purely passive in God's hands! But if men are to be commanded, right and left, to be up and doing in the matter of their own salvation—yea, if the smallest and most initial onus of responsibility be laid at their door, the use of *moral power* is most undoubtedly taken for granted, and should not be denied. Blessed be God we are "in altered circum-

stances!" We do not need to go about to "establish our own righteousness." We have only to lay hold of the righteousness which another has wrought out and brought in. Still, in order to the due exercise of faith, a certain amount of moral power must be brought into play. We must pause. We must ponder. We must attend. We must determine. We must be candid. We must act up to our convictions. To all this the Spirit seeks to draw us. For this good fruit he waits. And "he that believes shall not perish." Without doubt the mediatorial dispensation is for us a most easy and favourable branch or manifestation of moral government; yet, still it is a branch of moral government, in which the free decision of man is not ignored, but is brought into play—the term or condition being made simple and gracious, because the Lamb hath been made sin for us. How very wrong then in Mr. Meikle to say that it is "partly of works" and not "entirely of grace," when "it is of faith that it might be by grace!" If it be replied that, according to us, *faith is a work*, we answer, It is not a work of law. If it may be called, in a certain sense, a work of activity, as opposed to the indolence of unbelief, it must be borne in mind that it is a work which has a meek mouth that disclaims all merit, and cries out "None but Christ," "None but Christ."

Mr. Ronald, of Saltcoats, spoke, as usual, more kindly and apologetically with respect to Mr. Morison than any of the other members of Court. We make the following brief extract from his address,—

"He thought he saw how Mr. Morison had been led into the error. A number of persons at one time came round to his (Mr. R.'s) locality and preached the same doctrine; and he did not wonder they should have made an impression. These persons said, 'Jesus died for the whole world; and don't you belong to the world? Believe this and be saved.' It was a fascinating doctrine, and it had been thought a grand thing by many who had embraced it, but who, unlike Mr. Morison, had not the enthusiasm to carry them through with it."

Mr. Ronald might call this view, somewhat slightly, a fascinating doctrine; but the fascination is only the charm of the "good tidings of great joy" which God has sent to "all people." It was thus that Paul reasoned when he said "Christ Jesus came to save sinners, of whom I am chief;" and it was thus that Dr. Calamy's half-witted hearer reasoned when he said, "Christ came to save sinners, and why not poor Joseph?" The tract, we suppose, which was written to improve that saying, was circulated in thousands by the Secession Church to which Mr. Ronald belonged; and we venture to assert that it could not be circulated consistently on the basis of any other theological views than those which the

young accused minister was defending that night at the Presbytery's bar.

Mr. Bruce of Newmilns, in the course of his address, made the courteous admission that Mr. Morison had delivered an able defence. His words were,—“Though an able defence it did not meet the case.” We learn from this gentleman's speech, what we otherwise would not have known, that action had been taken, even before Mr. Morison's trial came on, in the Kilmarnock Sabbath School Society against a considerable portion of the teachers who had embraced Mr. Morison's views. Mr. Bruce quoted the following passage from the Sabbath School Report :—

“Do not put us off with the vague assertion that you mean to teach what you find in the Scriptures; for even those sects who are confessedly the most erroneous in sentiment—the Arians, the Socinians, the Unitarians, and the Papists—make the very same profession; and yet they propagate opinions most derogatory to the character of our blessed Lord, and most injurious to the interests of immortal souls.”

We think that it was very bigoted and narrow-minded of the Sabbath School Society indeed, to put the views of Mr. Morison's adherents on a par with those of Papists and Unitarians. Surely they will be ashamed of themselves when they look at that passage to-day in the light of Mr. Morison's subsequent career, as well as of the present position held by the churches in Kilmarnock which are identified with his doctrines. The Rev. A. M. Wilson, of Carlisle, was one of the teachers who were thus rudely ejected from the Sabbath School Union; but the Lord has since that time so abundantly owned his teachings, both in public and in private, as to cover with disgrace the board of well-meaning, it may be, but illiberal men who sought to silence him.

No report was preserved of the speeches of Mr. Brown of Cumnock and Mr. Cairns of Stewarton, who followed Mr. Bruce in the debate; but a large space is devoted, both in the *Kilmarnock Journal* and the *United Secession Magazine*, to the closing address—namely, that given by the Rev. Mr. Thomas, of Mauchline. Indeed, his speech is given in full in both of these publications, having been evidently printed from the orator's manuscript, as the numerous italicized passages bear witness. These italics, moreover, abundantly demonstrate Mr. Thomas's *animus* against Mr. Morison; for, as the chief burden of the proof of heresy had been devolved on Mr. Meikle of Beith, that of alleged moral obliquity had been assigned, by common consent, to the minister of Mauchline. And with so much zeal and apparent *gusto* did he discharge the duty, that, we think it likely that if Burns had been

living at Mossiel at the time, in his immediate neighbourhood, he would have been tempted to inscribe a satirical ditty to the Seceder divine, in which he would have invited him over to his farm to do the dirty work about it, with much more hope of a successful use of his muck-rake than he had enjoyed at the Presbytery of Kilmarnock! We would have thought that the ingenuous statement made by the young minister in the forenoon of that day, which we quoted in our last article, would have disarmed the speaker's prejudices, and made him fling away his poisoned arrows, even if they had already been feathered and concealed in his quiver. Had the accused at the bar not explained that the tract so much complained about had resulted both from the work of God in his own heart and in the localities in which he had been sent to labour? Was it not a fact that, while promising on his ordination day to alter certain expressions which had been misunderstood, he had nevertheless asserted that he would not, and could not, preach any other doctrines than those which were contained in the tract? And should not the frank admission of regret that he had not prevented, by legal measures, the publication of the pamphlet by others (although his friends regretted his expression of regret), have sufficed to allay the wrath of the appointed mouthpiece of the Presbytery? But no. It was observed that Mr. Thomas left the evening sederunt shortly after its commencement, and did not return till it was nearly time for him to speak. He had evidently been preparing and conning his address. And certainly the cannon, being fully charged and primed, went off with a great explosion. The soldier, not of the Cross, but of the Confession, tried to drive his sword of vituperation up to the very hilt into the body, or rather the spirit, of his young adversary. A great attempt was made to damage the work in Clerk's Lane by damaging the character of him whom God had so signally used there to do undeniable good. But the "iron did not enter his soul," nor the souls of the people. They knew that "they had gotten a man from the Lord," whose whole aim it was to spend and be spent for their good and His glory. To-day not a particle of the Mauchline mud sticks. If it remain anywhere, it is to be found on the walls of one of the red houses of the town in which it was carefully collected thirty years ago.

When he had put himself out of breath with his attack on Mr. Morison's character, Mr. Thomas tried a few closing flings at his doctrines; but, as might have been expected, these, being the efforts of an exhausted gladiator, were not eminently successful. He attempted an original line of argumentation which

is always dangerous, unless one is pretty sure of his ground. He tried to show that Mr. Morison's doctrines were not self-consistent. On one point, as we have already admitted, full consistency had not been reached,—the system of the young theologian not having been fully developed in his own mind; but on all the other points alluded to, we join issue with the speaker. Thus he tried to show that while with one breath Mr. Morison maintained that the atonement had done something important for every man, with the other he held that it had done nothing,—since no man would be saved unless he repented and believed. But can nothing important be done for a man by his Saviour unless his salvation be absolutely secured? Is not the provision of salvation as a gift to be accepted a most momentous matter? And this was what, according to Mr. Morison, Christ had done for every man. Again, Mr. Thomas thought he had discovered a great inconsistency in the matter of faith; for whereas Mr. Morison had again and again asserted that there was only one kind of faith, he had that day, when quoting the verse, "now have they both seen and hated both me and my Father" (John xv, 24), admitted that these Jews "saw" and yet "saw not" in a saving sense. But surely there is some difference between seeing and believing not, and believing and believing not! Evidently although these Jews saw Christ's miracles with their bodily eyes they did not see them with their minds at all,—that is, they did not believe. Finally, Mr. Thomas thus pointed out a supposed inconsistency on the subject of prayer:—

"Mr. Morison taught, and taught very particularly, the doctrine that no person ought to pray who was not sure that he was in a saving state—in other words, that he was a believer. Doubting sinners were not to pray; sinners that were anxious about their salvation were not to pray for grace; no man was to pray who did not entertain the persuasion that he was a saint of the living God. Well, were Mr. Morison asked if he really held such doctrine as this, what would be his answer? He would state that he held a doctrine just the very opposite, and would refer to a passage in one of his tracts, in which he stated that the 'anxious sinner' may come to God by prayer, even though he were not converted. 'If you will come by prayer,' was his language, 'fix your eye believingly on Jesus, and, with the publican's confiding heart and confessing mouth, exclaim, God be merciful to me a sinner.'"

We are certain that Mr. Morison's friends, and the friends of truth in general, will thank us for this quotation, for it serves to make plain, and that on the showing of an opponent, what the accused minister's views on prayer really were. The only prayer to which Mr. Morison was really opposed was the prayer of the wicked, which was "an abomination to the Lord." And, as already explained, he conceived the too common pulpit advice, given by ministers to inquiring sinners, to go home and pray for faith, a dangerous misdirection, as being one which leads them



away from the cross to their own hearts. But no one could more willingly recognize the fact than he did, that new-born faith was often expressed to God in such a prayer as the publican's—that being not an unsaved sinner's supplication for faith, but the believing cry of a penitent returning soul.

Several hours had passed away during the delivery of these addresses, and as the close of the proceedings approached, the multitude, both within and without the chapel, became intensely excited. Generally, the Moderator of a Presbytery informs the audience, if they make any signs of approbation or disapprobation during the delivery of addresses on any important case, that they are only present by courtesy, and that therefore the place of meeting must be cleared if any such demonstration be repeated. In this case, however, after sundry attempts at restraint, it was seen to be vain to renew any such appeals, and the crowded hearers were at length permitted to cheer or groan as if they had been members of the court of judicature. One gentleman has informed us that when anything adverse to Mr. Morison was uttered, we can have no idea of the strength of the *hiss* that was evoked from the people,—especially during those portions of Mr. Thomas's address in which an attempt was made to reflect on their beloved minister's character. Its sibilant power was so cutting that it seemed as if it might pierce through the body of the speaker who had called it forth, as well as his spirit. One reason possibly why these manifestations of feeling were permitted was that the Presbytery, to a large extent, were in the hands of the multitude, so tightly were they wedged in by them. This became very apparent as, one by one, the members of the Court retired for refreshment during the course of the evening. Those of them who had made themselves unpopular by their speeches and mode of acting, had a little difficulty in getting in again, for the word was passed among some of the more waggish spirits around the door to "keep them out." For a time the stern call, "Make way for Members of the Court there," "Make way for Members of the Court," produced no effect; and when, at length, a narrow passage was cleared, the reverend wrestlers arrived at their seats again, panting not a little after their struggle in the doorway. When we were young we used to repeat as a task at school, "So many scruples make one dram; so many drams make one ounce," &c. But some of these gentlemen were not total abstainers, and had no scruples in their dram at all! This fact the excited multitude did not scruple to tell them as they resumed their seats, "covered," as one has expressed it to us

in writing, who was present on the occasion, "with their blushing honours."

A deep impression was produced when the evening debate was pretty far advanced, as it was observed that the Rev. Robert Morison of Bathgate entered, and took his seat beside his son. Mr. Morison had travelled all day, first by the coach from Bathgate to Glasgow, and then from Glasgow to Kilmar-nock. His resolution to be present had been formed somewhat suddenly,—as it was only after rising in the morning that it had appeared to him to be his duty to go. He was much respected in the Secession Church (as we remarked in our first article), of which he had been a minister for twenty-seven years, and had always held a high place as a man of mind in the estimation of his brethren. His very presence on the occasion must have been a moral support to his son. But all day long he had been sustained by the felt nearness and the aid of his Heavenly Father, and of that Elder Brother, for the liberality of whose atoning love he was contending, even unto the loss of earthly status and worldly goods.

But the excitement was as great outside in the town among Mr. Morison's friends and the public generally, as it was among those who had been so fortunate as to gain admission to the chapel, or whose health could stand the pressure. An elderly lady informed us lately that about ten o'clock on that eventful night a friend called for her and said, "O Mrs. A——, I wonder you can sit in the house. Do you not know that that poor young lad has been on his feet all day contending with these ministers; and they say they are at it yet! Put on your bonnet and come away down the town with me, and we'll hear at any rate what is likely to be done." So the two ladies sallied forth at that late hour, and, proceeding along King Street, passed through the square at the Cross, and drew near to the place of meeting. The elder son in the parable heard afar off "the sound of music and dancing;" but they heard at a considerable distance the uproar that re-echoed from the crowded building. When they reached Clerk's Lane they found that it was almost impassable with the multitude who were waiting to hear the result of the proceedings, and who were eagerly discussing the merits of the case, both doctrinal and practical, besides relating to one another the latest particulars of the trial,—as people report the state of the poll at a contested election, or the newest aspect of a great criminal case. Without pushing their way through the crowd towards the chapel, they went forward to the manse to call for Mr. Morison's sister, who then kept his house. They found her sitting all alone in his study, and calmly waiting the result.

She was surprised to learn from them that her father had arrived; for he had gone straight from the coach to the chapel.

Meanwhile the case had reached its climax there, and the excitement too. About eleven o'clock at night, the stormy pleadings having at length come to an end, Mr. Elles moved, as the *Kilmarnock Journal* informs us, that "Mr. Morison, having in various instances concealed his real sentiments before his ordination, and having given the Presbytery reason to believe that he adhered to the standards of the Secession Church; having also, on the morning of his ordination, promised to suppress the tract, which he had not done—and his conduct subsequently having been inconsistent with his pledges; be admonished, and suspended from the exercise of his ministerial functions, aye, and until he retract his errors, and express his sorrow to the Presbytery for propagating such errors." Mr. Campbell of Irvine seconded the motion. Before we announce the result we must call attention to the wording of this Resolution. It did not provide for an honest finding on the case. The points in dispute were far more truly doctrinal than practical,—the long libel itself being witness, which we quoted in last article; and yet the Presbytery here tries to ride off triumphant under a paltry attempt to blacken a character which remains spotless to this day. What although the young man, in an agony of uncertainty, and not knowing very well what to do, had been comparatively reticent before his ordination, being naturally anxious to remain in the church of his fathers? There was no reservation now. The colours were nailed to the mast now. He that ran might read them, and he that read them ran and proclaimed to his neighbours a free salvation! Would any one of them have been as bold and brave? Would any one of them have ventured to risk all for Christ's sake and conscience' sake as he was doing now? How different his noble conduct from the timid trimming and knuckling down in a recent case! And yet, thirty years ago, these eager heresy hunters tried to brand as a hypocrite, the man who was a hero, and whose lofty heroism they could neither appreciate nor understand. Manifestly their duty was to leave all that obsolete charge of disingenuousness behind, and now that the ingenuousness of their youngest co-presbyter was so transparent, address themselves to the charge of doctrinal error alone. Therefore we cannot do less than call this most incompetent motion cowardly in the extreme. "Mr. Duncan of Girvan then proposed an amendment to the effect 'that the Presbytery adjourn until to-morrow, that a free and friendly conference might be held with Mr—

Morison.' This milder motion was seconded by Mr. Bruce of Newmilns. Mr. Fleming, elder of the congregation, moved that the matter should be carried to the Synod; but this was not seconded. The roll was then called, when there voted for Mr. Elles's motion, 20; for Mr. Duncan's amendment, 5; majority, 15. The Rev. Mr. Thomson declined to vote. The Moderator then intimated to Mr. Morison the finding of the Presbytery; upon which Mr. Morison dissented from their decision, and appealed to the Synod."

— These few sentences give a very inadequate idea of the scene which occurred when this decision was reached. According to an old custom, Mr. Morison required to *table a shilling* when he appealed to the Synod, which he did amid breathless silence, remarking at the same time that he was "deeply pained by the decision to which his fathers and brethren had come." Whenever he made this announcement it looked as if a riot would take place. The people could hardly keep their hands off the men who had condemned the teaching and aspersed the character of their beloved minister. At the same time a whole range of pews near the western door of the chapel gave way under the pressure of the crowd, and some screams following the noise, a little alarm began to be felt. Mr. McKay in his *History of Kilmarnock* makes this reference to the scene: "At length, in March, 1841, the matter was brought before the Presbytery in Clerk's Lane Chapel. Considerable excitement prevailed during the trial. Mr. Morison advocated his cause in an earnest and eloquent manner, and carried along with him the feelings and sympathies of a considerable portion of the auditory. The meeting took place at an early hour of the day, and the deepest interest seemed to be taken by all parties in the proceedings of the court, which continued its sittings till midnight. An hour or two before the business was closed, the pressure and agitation so much increased, that some of the pews were fairly broken down, the window panes were smashed, and even life itself appeared to be in danger. The Court wound up the affair by passing a deed of suspension against Mr. Morison; who, in his turn, lodged a protest, and appealed to the meeting of Synod." (p. 146). Doubtless there had been some danger for an hour or two; but as we have been informed by those who were present, the seats were broken near the close, and when the threat was made by some excited persons to impede the exit of the Presbytery. But just at this critical juncture a powerful and well-known voice was heard, which had the effect, like the town-clerk's at Ephesus, of "appeasing the people." This was the voice of Mr. Thomas Adam, a member of the Clerk's

Lane Church, and also a much respected and influential townsman. Mr. Adam, besides being one of the middle-class tradespeople of the place, had, for many years, taken a leading part in the politics of Kilmarnock—no mean honour, when it is remembered that every man there claims to be a politician. He was, moreover, a fluent, forcible, and accurate speaker; and when he was seen standing up on a pew, with his hat in his hand, and beginning to address the meeting, the din and the tumult ceased in a moment. He spoke to the following effect:—"Moderator, Mr. Morison has protested in his own name against the decision which has just been reached; but I protest in the name of the Commissioners, and of the congregation. It will be left, however, to the congregation to say whether they will appeal to the Synod or not. But, friends, I counsel you to let the Presbytery depart in peace. As a people we have been much tried with them in past days, and they have often met here; but this is the last time they will ever meet in Clerk's Lane Church." The *Kilmarnock Journal* says, "This address was received with vociferous cheering from several quarters of the house." It had the happy effect of removing the influence of the adverse vote from the minds of the people, and of making them remember that, instead of being vanquished, they were in reality the victors, inasmuch as, being numerically the great majority, they would have the power to keep the property, in terms of the title-deeds. Indeed, such was the impression produced by this unexpected, short address, that many an old person who was present, and who may have forgotten all the other particulars of the case, does not fail to exclaim, when questioned about the exciting occasion, "Yes, I was there; and *I mind o' hearin' Thomas Adam*. I mind o' seein' him standin' up on the seat, and beggin' the folk no to meddle the Presbytery, for it would be the last time they would ever be in the kirk. And I mind o' the cheerin' and clappin' o' hands when Thomas Adam sat doon." That respected spokesman has now gone to his rest; but he remained an attached adherent of Mr. Morison, as long as the latter remained in Kilmarnock, and afterwards, of his esteemed successor, the Rev. William Bathgate—being a member of the eldership, as well as of the congregation, at the time of his death. There is no doubt that he, on that eventful night, and not the Moderator, "dismissed the assembly." "And every man went to his own house."

"Then midnight shut her pinions down,  
And busy rumour shook the town."

Possibly some sensitive and pious minds may be pained by

such a detailed narrative of controversy as that which we have just set before them. They may be disposed to say, "Here are good men, on both sides, going home after such a scene, and praying to the same God to bless them and to guide them into the truth. Could the same God hear and bless them all?" We have no hesitation in answering in the affirmative. At the time of the American war the Northern and Southern armies alike sang hymns and prayed to the God of Sabaoth. Stonewall Jackson, mistaken in politics, but meek in piety, stole out beyond his lines, Cromwell-like, to hold secret communion with his God; while many a fervent supplication rose up, at the very same hour, from the gallant army of the Potomac. Could the Lord hear both parties, and bless both? He could. He answered the prayers of those who were on the right side by giving them ultimate victory, after many discouragements; and he answered those who were on the wrong side by "terrible things in righteousness," all ending in final discomfiture. The good who were among the latter he saved "as by fire," and brought them through a bloody baptism to a wealthy place. Now we would solve the practical difficulty of theological controversy in the same way. The Lord knows the weakness and frailties of our minds, and pities the errors of belligerent ministers, as well as of belligerent soldiers. That night He could hear the prayers of James Morison as he knelt with tear-bedimmed eyes to commit unto him his future way; and he could also hear the prayer of his bitterest antagonist,—while sorrowful for whatever alloy of self and bigoted intolerance might be there, and determining, at the same time, to rid both parties by the illumination, alike of Time and Eternity, of the errors which might yet cleave to their minds.

We do not hesitate to say that although Mr. Morison seemed to lose the day in 1841, he has been triumphing ever since. To a large extent, the doctrines for which he contended have been accepted by the ministers and people of the United Presbyterian Church,—however much recent negotiations with the less free Free Church may have produced a temporary retrogression. And we firmly believe that no other creed than that liberal one for which he contended, is possible, as

"The thoughts of men are widened by the process of the suns."

Yes, out of the smoke and din and strife of theological, as well as of military battle, the Lord will yet bring about the halcyon millennial days of universal brotherhood and universal peace.

In next article we shall continue our narrative of Mr.

Morison's career, from the decision of the Presbytery in March to the meeting of the Synod in Glasgow, in the month of June following, to whose higher authority he had felt constrained to appeal.

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#### GOSPEL-PREACHING IN RELATION TO THEOLOGY.

WHEN the apostle of the Gentiles found it necessary to correct certain errors which he found creeping into one church which he had planted, he took what may appear to one, *not* a disciple, a very strange method. Instead of directing attention specially to the errors in question, and giving them a detailed refutation by the weapons of mere dialectical skill, he preferred to reproduce as their infallible antidote the Gospel which he had originally preached at Corinth, in the memorable words, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." And from that simple primary truth he derived force sufficient to overturn all heresy, just as before he found it the power of God unto salvation to every one that believed, both Jew and Gentile.

But although this may be a strange method, very unlikely to succeed in the eyes of those who see no extraordinary power in what Paul is pleased to call the Gospel, yet to those who understand it, who therefore have felt its saving power, and know that it is the very flower and final blossoming of truth, there is nothing wonderful in the plan. If the Gospel saves from the guilt and dire consequences of wilful rebellion against God, it surely contains that which will save us from speculative aberrations. And more than this; it is an unfailing specific for every conceivable occasion which arises in human experience for healing, helping, comforting, and saving those who need to be so treated, and they are ever numerous.

Hence also the aged Peter, when he had well-nigh finished his course, and was about to enter upon the enjoyment of the noble harvest of a noble Christian life, writes to those who had obtained, like him, precious faith through the righteousness of God, to "put them in remembrance of these things." Experience had taught him that it was necessary to stir up both

himself and them by such remembrance, though they knew the rudimental doctrines of Christianity, and were "established in the present truth." He made this his care while living, and by writing his two epistles took measures that his brethren would not forget them after his decease.

Starting from these considerations, and backed by these authorities, we desire to note down a few thoughts on the usefulness of constant recurrence to our earliest experiences of Gospel truth, specially with reference to our methods for advancing the cause of God in surrounding society.

When a man has become a Christian it is true he is but an infant as regards knowledge of the high and holy mysteries of divine truth, and he must go on unto perfection. Not for ever laying the foundation of repentance from dead works and of faith toward God, he must proceed to raise upon that foundation a superstructure of ever-growing sanctified knowledge. But this perfection can only be reached—the noble edifice of acquired truth can only be raised—by means of constant reference to the fundamental truths of that Gospel in which our salvation originated. Perfection can never be attained unless these principles are firmly embedded in the memory as the only true foundation of all succeeding edification. Experience, as old as Peter and Paul, and as fresh as yesterday, universally confirms the statement. A certain man having been enlightened, and having attained, through a living faith in Jesus, to peace with God and joy in the Holy Ghost, sets himself forthwith to the serious work of a Christian life, growing in grace and in knowledge. By and by, losing the true balance of healthy life, as he acquires what he thinks breadth of view; as he becomes intimate with the theology of his party, and learns how to back it up from reason and revelation; as he becomes acquainted with what he considers the false doctrines that are abroad in society, and provides himself with such intellectual artillery as are calculated to crush them as they come within range: so, in proportion, he loses freshness of his first impressions of Gospel truth; his interest fags; he hears the simple Gospel with growing impatience, regarding it as food for mere babes. He is, moreover, apt to remodel his conceptions of the very simplicity of the Gospel; for, not finding the same delightful feelings arising out of the old conception which he used to have, he begins to think himself in want of a new theory, and finally constructs out of the old materials "another gospel, which is not another," in which he finds or feigns a more rational satisfaction than that which yielded of old ecstatic expressions of rapture. But the satisfaction is as cold as it is rational, and a few years see the ripe Christian of sound judgement settled down



into the indifferent man of the world, his regular and blameless outward life being in the sight of God but the passive result of past Christian activity, a degenerate and selfish morality whose parent Christianity is long since dead and buried. Such is the history of many a man and woman, with variations. The end is the same,—spiritual death or torpor. The cause is the same,—not giving the simple Gospel full justice in seeking into the profounder depths of divine knowledge,—not keeping it in memory,—not having constant regard to the primary truth that “Christ died for our sins according to the scriptures.”

Brethren, let us beware lest anything usurp that love and intense enthusiasm we owe to the simple word of Christ alone. Let no theological enquiries, nice philosophical distinctions or scientific investigations, however necessary in themselves, drive us from giving our immediate allegiance to the Gospel of Jesus. That Gospel is the source whence all these derive any importance. They are only valuable because the word out of which they spring is a word that endureth for ever. If the initiatory Gospel really were what it has become in the estimation of such a man—an inorganic, rudimentary, vague idea—all our theology, systematic divinity, and moral philosophy would be nothing else than empty husks, from which no substantial spiritual food could be derived.

But let it not be for a moment supposed that we depreciate systematic theology and the knowledge of the higher branches of truth as shadowed out in God’s revelation of truth. It is a fact that there is a great deal more than simple Gospel in the Bible, and if the Bible is God’s revelation of Truth to man, the whole book must be of very great importance, and very great interest to us, and demands, as our capacity of understanding it enlarges, our comprehensive study. There are many doctrines taught in the Scriptures the definition of which is very difficult indeed, and which have ever been a source of debate. Christian men, however, must face these difficulties, think for themselves, form their own opinions upon them, and, of course, be prepared to defend their opinions when occasion arises. Systematic Theology is, moreover, a necessary outgrowth of a study of the Word of God, extending over many generations. However much some may dislike the name and the thing, all intelligent Christians must have something of the sort;—if not elaborated into a book, at least mapped out in their mind, and in proportion to the necessity of the case, there must be anxious and prayerful care, and much time and thought spent in thinking out, in the light of God’s Word and Spirit, our own thoughts on these topics. We are not therefore of those who would be inclined to underrate the

importance of such studies. Indeed, it is plain that in many quarters they require to be urged upon the attention of estimable Christians, who for want of that attention are evidently lacking in the expansion of soul which accompanies broad Christian intelligence.

But while all this is true it is only part of the truth. We must therefore proceed to illustrate the true relation between vital, primary Gospel truth, and those abstruser topics of Christian thought to the importance of which we have just referred.

The simple Gospel truth in which we believe to the saving of our souls—viz., that Christ died for our sins—is a seed sown in the mind not only for the purpose of saving and sanctifying the believer, but also for the purpose of reproducing itself a hundredfold, to be thereafter scattered abroad over other minds; until all men have come under its saving power. He that drinks of the water of life, not only thirsts no more himself, but he becomes, instrumentally, in the hands of the Divine Spirit, a fountain out of which others may quench their human thirst for God. But between the receiving of the truth and the giving of it forth again to others a great educative process goes on. "They shall be all taught of God." The Holy Spirit leads the soul through the gate of faith in Jesus into the deeper mysteries of divine truth by the path of prayer and deep meditation,—by the path of experience,—by the path of sorrow and tribulation, and by the path of enlightened reason, which uses all the instruments put into its hand through the exact sciences, more steadily and surely since the spiritual eyes were purged, and the conscience unburdened from its sins and terrors. And being thus taught of God, the believer becomes able to teach others the way of life. No others can.

Take an illustration from the process of vegetation. Before the seed sown in the ground can reproduce itself, to give at once seed to the future sower and bread to the eater, it must be developed downwards as a strengthening and feeding root, and upwards into an elaborate structure of vascular and membranous tissue of stem, branches, leaves, flowers, and finally of fruit;—thus returning to itself in multiple power through, and only through, an organic system more or less elaborate. In plain words, if a man is to be a good preacher, or if he is to be successful in commending Christ to others in any way, his words must be Gospel seed; the fruit of some consistent systematic theology marked out in his mind; the growth of Christian personal experience, and the teaching of God. On the other hand, if a man is to be a theologian to good purpose,

or to any purpose, he must begin with the Gospel seed and end with the same. His system of divinity must spring from the words, "Christ died for *my* sins," and must grow up into nothing better than this,—"*Christ died for your* sins." But to be able to drop such seed into the minds of others as the harvest of that seed sown in our own, there must be an intermediate growth of organic theology. It may be very simple in its organism, like a simple grass or lichen; or it may be very elaborate, like the structure of an oak; but from the most ponderous writers of a body of divinity to *poor Joseph*, every Christian, if he is a true believer confessing Christ before men, has a theology in him, albeit poor Joseph could not write it out like Owen or Dwight. No man can preach the Gospel, knowing what he is doing, that has no theology. That man who preaches theology without the Gospel of God's love in sending Christ to die for our sin stands convicted of holding and preaching a false theology, however eloquent or learned he may be. To preach the Gospel is to drop the seed-thoughts about Jesus which have grown in the preacher's own mind into the minds of others; but this growth resulted from steady meditation on the thought which had been let fall into his mind; and that which is given when the Gospel is preached is of the same kind as that which was received when he heard of Christ bearing away his own sins. "That which thou sowest," it is true, "thou sowest not that body which shall be." It is ever different, yet it is the same for ever; and between the two there is and ever must be growth.

But for all this it need not be supposed that therefore one must be trained in some College or Academy, where systems of divinity are taught, before he can preach the Gospel. Indeed we think we have made it plain that the reverse is our meaning. "It is written in the Scriptures, 'And they shall be all taught of God.'" Men are not taught to preach the Gospel by men, but by God. Men become Gospel preachers, just as trees bear fruit,—by an internal and divinely imparted energy, and not by any artificial process. And hence the creeds with which men are crammed, and the theological dressing and trimming they have to undergo in certain places, with the vain notion that such a process makes men preachers of the Gospel, are worse than useless, if there be no primary life-principle of Gospel truth antecedently lodged in the mind, and germinating there, which by its discriminative power can select the true and reject the false, the cumbersome, and the useless of all other systems of theology, and make out of them one of its own.

Students of natural science are accustomed to see beautiful chemical experiments in which certain substances have been made to crystallize into graceful tree-like forms. Indeed, but for their want of colour, the resemblance is so perfect that a person ignorant of the facts would be sure to mistake them for living, growing trees in miniature. So may men gather about their minds a crystallization of other men's thoughts; but the process, though it may give symmetry, cannot give life. There is not even the fresh colour of life in the system of theology thus constructed; and, as in the case of the fragile things we have referred to, the slightest disturbance destroys the whole beautiful fabric. How many there are who, content with the mere dead form of theology, and fearful lest it should sustain damage, bottle it up in that peculiar preparation of spiritual chemistry, the spirit of self-sufficiency, until it has grown into a venerable creed, worshipped and served more than the Creator! Let us beware lest we be found among this class. We profess to have been emancipated from the theological formalism of creeds and confessions by calling to remembrance the simple Gospel of salvation that is in Christ. Let us not therefore, gradually fall back into the pit out of which we have been taken, by forgetting the Gospel again. Out of this simple conception of the Gospel our theology has grown;—let it grow itself into Gospel again for perishing men around us. The inward life of the truth has determined for us the outward growth of our creed;—let not then the forms of thought crush out of our memory the life of God's primary simple truth. Let us go back in contemplation often to the grand old truth, universal and universally quickening, that Jesus, God's only Son, came to prove our Heavenly Father's love by giving himself up to the death deserved by us, thereby to save us and take us home to heaven at last. Let us remember that the ripest and fullest wheat stalk never gets beyond the production of seed corn, and the oak grows itself into acorns again. Our spiritual life began with the Gospel of God's grace, and through its personal power must grow into Gospel again for other minds than ours. It may be through a very simple mental process that the development is made, or a very complex one; that is determined entirely by the quality of mind in which the Gospel seed strikes its roots. But if God's seed be really sown, God's fruit will be gathered. If, when we have begun to grow, we by and by forget the first principles of the doctrine of Christ, a system may indeed grow up, and a theology be formed, but it will be corrupt and degenerate as the apples of Sodom. So much, then, for the necessity of recurring often to the simplest

elements of the Gospel, if we are to carry forward the work of God. It arises out of the nature of the case. We may as well attempt to improve upon the natural processes of propagation in plant or animal, as attempt to find out a more excellent way of saving men's souls than that marked out in the command of the Saviour,—“Go ye unto all the world and preach the Gospel to every creature;” and there is not and cannot be any Gospel fitted to save souls other than this,—“Jesus Christ the righteous is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.”

J. C.—H.

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#### THE POPE'S CLAIMS.

IN the days of the old Vikings, monarchs could not depend on the payment of the tribute regularly.

For every chieftain made his own right by his own might; and it was perilous to claim what you could not enforce.

In the places remote from the centre of government, tax-gatherers needed to be bold men.

The King of Norway sent to the Faroe Islands to demand the tribute from a chief there, by name Thrand—a cunning old fox. Before the expedition arrived winter set in, and so the rovers had to wait till spring. Thrand gave out that he suffered from inflammation of the eyes. He ordered a large tent to be erected, and to be lined with black cloth, wherein he would meet the messengers and pay the money the day they intended to sail.

They came armed, and were told to enter, as Thrand was in the far corner waiting for them. Coming from the bright sunlight, and the dazzling whiteness of the Arctic snow, it was little they could see in the dark tent. But they advanced. Thrand gave them a heavy bag, and wished them, in his sly quiet way, a happy voyage; and as they retired they saw that the old chief had brought many of his followers, for in the dark places armed men were standing. But whatever the danger, the two king's-men were not going to take a bag of money without examining it. So, at the front of the tent, they poured the money into a shield, and the one looked to the other and said—“This is base silver, the King would not thank us for it.” Then they returned to Thrand, and told him. He gave them another bag—with a grumble. His men looked daggers, and fingered their weapons. But the loyal chiefs, on coming to the light, opened the mouth of the second bag, to prove it, and hold it fast if good. The silver had not the true ring, so they went back again, asking better money. Then Thrand angrily said—“The

shirt is nearer than the doublet : in this third bag is the silver my kinsmen brought for their rent to me—take it, and depart.” However, to make sure, they, in the light, tested it also,—one pouring the silver into his helmet to examine it. But whilst the rover stooped with bare head, he was struck down by the retainers, and killed, when they saw he would have held fast what was good. If they had taken what they got at first, and been content with base coin, they might have lived long ; but whenever they examined for themselves, and so doubted the veracity of the old chief in the dark corner, they roused the anger of all the retainers in the dark tent—and dire is the vengeance of detected deceivers, as hundreds of martyrs could testify.

Need we show how this story illustrates the policy of the Pope and his retainers. Believe what the Church believes, no matter what ; take what you get. If you doubt and examine, it is at your peril. We are all,—thanks to our dearly purchased civil and religious liberty,—so familiar with the great Protestant principle of the right of private judgement, that we forget how long the brave men were imperilled who tried to test the doctrines of the Roman Church. It is the right of every competent man and woman to seek for the truth of God—the spiritual coin of the King of kings. When it is handed to us in orthodox forms, by Pope or priest, bishop or presbytery, we should examine it in the light of the law and the testimony ; and if, after patient earnest study, it is proved to be counterfeit, we cannot accept it. Refuse it, if it have not the true ring of God’s truth, although it may be recommended by any minister, by any assembly or council, provincial or Ecumenical—“prove all things : hold fast that which is good.” However, you will find it difficult to test even the few truths that pass current in the circle in which you move. Your friends will point to one chief or another whose authority they respect, and it may be on good grounds. But we do not need to fight now for the principle of research. That has been secured by the heroes of the Reformation. We are not compelled by law to accept any intellectual coin. If the papists hand us a bagfull, and tell us it came direct from the treasury of the church by the hands of the priest, we will, nevertheless, take it to the light, and see “whose is the image and the superscription.” Although the keys be stamped on one side, and the Pope’s head on the other, and the words be *Tu es Petrus*, or *Pasce oves*, with the date A.D. 1870, we will prove it. If it be good, it can stand examination ; if it be false, we should reject it, although we got it from the hands of the Pope himself.

Remembering the old man in the dark corner of the large

tent, we will be suspicious of the coin about to be stamped and issued by the Council sitting at Rome. Perhaps it was of his Holiness it was written (Rev. xiii, 13)—to indicate the apparent gentleness and real ferocity of the papal power—"he had two horns like a lamb, and he spoke as a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Perhaps beast No. 1 represents the old Roman Empire, and beast No. 2 the Roman Church turning Christianity into state policy, and constraining the nations to worship power—the god of this world. Those reckoned skilful in the heraldry of Scripture-symbols have thought so; but, in examining the subject, we shall not refer to prophecy, nor will the space at our disposal permit us to allude to the probable decisions and results of the Council now assembled at Rome. Indeed we do not need such lines of argument, for in the past we can trace the growth of the papal power; and from the words of former Popes, on the sure ground of historical truth, we can examine the Pope's claims.

In the early centuries, the Bishops of Rome were on an equality with other bishops—doing their work as Christian pastors in the centre of the Roman world, exposed to the hostility of the heathen populace, the persecution of the priests of the pagan worship, and the punishment of the State for disobeying the commands of the emperor, when these were contrary to the laws of Christ. A metropolitan position gave them increasing influence when the Church grew and multiplied. Strangers from many countries required to visit Rome on business, and the foreign Christians would look to the pastor of the Church at Rome for counsel and help. This went on for centuries, in which there is no trace of any extravagant claim of supremacy by the Bishops of Rome. In the early fathers of the Church we find correspondence with the Roman bishop, and no admission of the absolute authority, to decide in matters of doctrine and discipline, afterwards claimed. But when the Roman empire became weaker, in the days of its decline the horns of the papal power began to bud and grow. The Bishops of Rome got their fingers into the intrigues of the Court, and pulled the wires to increase their own authority. The patronage of the Emperor Constantine gave them a great lift in worldly power. Whatever they acquired of prestige or of property they held fast—with much skill trimming their sails to suit the times and seasons. Very modest in their demands when the emperor was a man of high spirit and strong will, they grew haughty and rebellious when the emperor was weak. Pope Gregory II, A.D. 730,

withdrew from subjection to the Eastern Emperor, and wrote, telling him "that all the kingdoms of the West did hold Saint Peter as an earthly God." In the year 772, Pope Adrian I could employ this high talk—"We do by general decree constitute that whatever king, or bishop, or potentate, shall hereafter believe or permit that the censure of the Roman Pontifes may be violated in any case, he shall be an execrable anathema, and shall be guilty before God as a betrayer of the Catholick Faith." Pope Stephanus VI wrote to Basilius the Emperor, A.D. 885, "that he ought to be subject with all veneration to the Roman Church."

But the voice of the dragon is not concealed in the Bulls of Hildebrand. He spoke out; and carried out his decrees by fire and sword. Listen to this Pope Gregory VII expressing himself deliberately in the synod at Rome. "For the dignity and defence of God's Holy Church, in the name of Almighty God, the Father, Son, and Holy Ghost, I depose from Imperial and Royal Administration, King Henry, son of Henry, sometime Emperor, who too boldly and rashly hath laid hands on thy Church; and I absolve all Christians subject to the Emperor, from their oaths whereby they were wont to plight their faith unto true Kings: for it is right that he should be deprived of Dignity who doth endeavour to diminish the majesty of the Church. (*Agite igitur Apostolorum sanctissimi principes et quod dixi, &c.*) Go to, therefore, most Holy Princes of the Apostles, and what I said, by interposing your authority, confirm; that all men may now at length understand, if ye can bind and loose in Heaven, that ye also can upon earth take away and give empires, kingdoms, and whatsoever mortals can have."

After this decree we need not be astonished at any claims made by the Popes; for this would-be infallible Pope does not shrink from the claim of Universal Power.

But it was so extravagant that several Churches protested. The Church of Liege, writing to Pope Paschal, called it a new schism of Hildebrand who "first did raise the priests' lance against the Royal Diadem."

Again, Pope Innocent III, in 1217, asserted that the Pontifical authority exceeded the Royal power, as much as the sun did the moon, and declared the Pope set over the nations, to root out, and to pull down.

Think not that these were empty boasts. The people of England and France paid with their best blood for the favour of the Popes of these days.

We have a true picture of the spirit of the papacy and of the temper of the times in "King John." When Pandulph



demands why he did spurn the Church, the weak king speaks bravely thus:—

“What earthly name to interrogatories  
Can task the free breath of a sacred King?  
Thou canst not, Cardinal, devise a name  
So slight, unworthy, and ridiculous,  
To charge me to an answer, as the Pope's.  
Tell him this tale; and from the mouth of England  
Add thus much more, that no Italian priest  
Shall tithe or toll in our dominions;  
But as we under Heaven are supreme head,  
So under Him, that great supremacy,  
Where we do reign, we will alone uphold  
Without the assistance of a mortal hand.  
So tell the Pope; all reverence set apart  
To him and his usurped authority.”

*King Philip.* “Brother of England, you blaspheme in this.”

*King John.* “Though you and all the kings of Christendom  
Are led so grossly, by this meddling priest,  
Dreading the curse that money may buy out;  
And by the merit of vile gold, dross, dust,  
Purchase corrupted pardon of a man  
Who in that sale sells pardon from himself;  
Though you and all the rest, so grossly led,  
This juggling witchcraft with reverence cherish,  
Yet I alone, alone do me oppose  
Against the Pope, and count his friends my foes.”

*Pand.* “Then, by the lawful power that I have,  
Thou shalt stand curs'd and excommunicate;  
And blessed shall he be, that doth revolt  
From his allegiance to an heretic;  
And meritorious shall that hand be called,  
Canonized and worshipped as a saint,  
That takes away by any secret course  
Thy hateful life.”—

In these dark ages the curse of the Pope made kings tremble; and with a purgatory and hell before their imaginations such as Danté describes, we need not wonder that spiritual terrors, increased by exciting every foe to destroy the excommunicate man or nation, were enough, for centuries, to support the proud, unwarrantable claims of the Pope.

But our readers may suppose that it was only a trial of strength between the Church and the States, between the Pope and the kings—not touching the happiness of the people. Well, we readily admit that the Church did good service in protecting the poor and taming the proud in the middle ages. But the claims of the Pope, if granted, destroy all liberty and hurt all classes; and these claims grew till they overshadowed all legitimate authority. We traced them up to the thirteenth century. The argument of Thomas Aquinas, the great schoolman, sought to prove that “it is of necessity to salvation to be subject to the Roman Pontife;” and this maxim Pope Boniface VIII, A.D. 1294, turned into law—“Subesse Romano

**P**ontifici omni humanæ creaturæ declaramus, dicimus, definimus, et pronunciamus omnino esse de necessitate salutis."

Now, if the Pope be infallible, it is well to know how we stand. After the disruption under Luther, that we call the Reformation, in 1570, we find the same high notes of prerogative. Pope Pius V, in his decree against Queen Elizabeth of England, wrote,—“He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one Holy Catholick and Apostolic Church, out of which there is no salvation, to one alone on earth, viz., to Peter, Prince of the Apostles, and to the Roman Pontife, successor of Peter, to be governed with a plenitude of power: this one he hath constituted Prince over all nations and all kingdoms.”

Are we not then justified, by these words of various Popes, to conclude that nothing short of Universal empire and implicit obedience to the papal decrees can satisfy the claims of the papacy? We have traced the growth of their pretended authority. We have quoted the very words employed by the Popes in asserting their claims. If we were simple enough to enter the dark tent, believe all that was said, and take what we got as genuine doctrine, we should be pleased to kiss the foot of his Holiness and depart. But we have true apostolic authority to prove all things, so we shall test, even the claims of the Pope.

Have they the true ring of truth—the currency of heaven? If we try them in the light of nature they seem at the very first view base coin. They are not bright, like the solid silver of divine love. If we test them on the pavement of common rights, they have a dull leaden sound of selfish alloy. They have not come from the mint of righteousness, or the image of philanthropy would have been stamped on them—instead of that of the second beast. Seen by the light of reason, tested by the rights of man, these papal claims of supremacy over nations and kindreds appear to be counterfeit. Proved bad, why should we respect them? “Oh! they are issued from the treasury of St. Peter, and you should not hesitate to accept them.” Not if we know them to be base coin. “But we received them from the Pope—direct from the Roman mint.” So much the worse for the master of that mint. He ought to have known the difference between the true metal of right, and the alloy of assumed authority. We shall not recognize false claims—however stamped. Give us the truth.

The claims of the Pope were known to have no grounds in reason or Scripture; and, being supported by little evidence of any kind, in the dawn of the Reformation they were often the subject of satire. At Berne, for instance, in 1522, a mystery-

play was performed against the sale of indulgences to free souls from purgatory, which produced a great effect on the popular mind. St. Peter and St. Paul were represented as arriving at Rome and meeting the Pope while he was borne along with great pomp in a splendid procession. They pause, and St. Peter asks, "Who is this man?" and on being told that this is the Pope, and his own successor, he cries, "By my faith I don't remember exactly whether I ever came to Rome before; but if I did, and in such an equipage as that, I have quite forgotten it."

Another satire represents Gregory XVI arriving at the gate of Paradise and claiming admission of St. Peter, who answers his summons. "Who are you that knock so loudly?" says St. Peter. "I am his Holiness the Pope," is the answer. "Who?" "The Pope." "Oh! Ah! pardon me, I had forgotten that there was such a person, it is so long since I've seen one here." Then he asks for the keys, and Gregory, after searching, presents the keys of his wine cellar which are all he can find." Really, in Britain, and in this 19th century, it is hardly worth while to go into the arguments that are adduced for claims so palpably absurd and extravagant. If the Pope be the Spiritual sovereign—the judge in all matters of doctrine—we should surely expect to find his authority acknowledged by all his bishops, and all controversies settled concerning the nature of his office, and the grounds of ecclesiastical power. We have heard much of the unity of the Roman Catholic Church, and its freedom from sects and the hot strife of discussion too common amongst Protestants. Now, what do we find to be the actual unity of the Roman Church? Not even uniformity of opinion concerning the authority of the Pope. One party for centuries have held that "the Pope is simply and absolutely above the universal Church"—and this has been the doctrine favoured by the papal court, and asserted again and again. But another party, having its centre in the teachings of the French Church, and the authority of the Sorbonne in Paris, have held for centuries "that the Roman Pontiff is subject to a Council, and those who teach the contrary are there branded as heretics." And this is the very controversy which has led to the deposition and exile beyond the Atlantic of Father Hyacinthe,—*fleur brillante et pierre précieuse*—as the Pope called the orator of Notre-Dame.

The Jesuits and Dr. Manning belong to the former party, and their schemes have been so long prepared that they hope to have the infallibility of the Pope affirmed by this present Council, and so unite the contending elements in this large body which ignores all other Churches. However, the liberal

party within the Catholic Church in Germany and France have uttered their protest; and the first report of the Council brought the news that the Bishop of Orleans had taken Dr. Manning to task for anticipating the conclusion of the Council. If discussion be allowed; contrary to the great maxim of Pope Innocent III—*nolumus de ipsis per alios judicari*,—then the interest of Europe will be more excited concerning the disputed claims of the Pope. At present, perhaps, the Alabama claims are considered of more importance.

By a letter of a French Bishop, in April, 1870, we learn that the Jesuits have it all their own way. There is no liberty of discussion in the Council. However, the tide of progress will not be arrested by any breakwater that the 500 bishops may erect in the ensuing few months. Already the waters have advanced far enough to cover much of the former glory of the papal throne. The present Pope may do like the old king who said to the rising tide, "Thus far shalt thou come, and here shall thy proud waves be stayed;" but in vain will he command the sea to obey him. The papal decrees barring the advance of knowledge and liberty will soon, like the writing of children on the sand, be washed out by the waves of thought now flowing over the world.

The open Bible will be more powerful than the secret Council. The bishops may agree to declare the Pope infallible, but that will not prevent mistakes. They may seek to perpetuate the titles of the past, which successive Pontiffs have claimed in their arrogance and presumption—*e. g.*, Chief Doctor, Judge of Christians, Archpastor, Highest Priest, Father, Master, Our Lord, Head of the Church, &c., &c. Over them all we would write, "Vanity of vanities." For as St. Paul saith, "Though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. viii, 5, 6.) We believe in Christ, "the good Shepherd," "the Head over all to the Church," and we have read these words of our Lord, in Matthew xxiii, 8, "Be not ye called master: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

R. C.—G.

## THE MINISTRY OF ANGELS.

WE cannot be too often reminded that we are largely indebted to the word of God for all that comes under the head of *knowledge*. Were the contributions of the Bible to the stock of our information suddenly and mysteriously subtracted, our knowledge would suffer greatly, not only in kind, but in amount. Well may the Psalmist use these words—"The entrance of thy word *giveth light*." It does not embrace all subjects, but it pours more or less light on many subjects, and these of the highest concernment to human beings, in reference to which, in the absence of a written Revelation, the world would be in a state of twilight, or total darkness. What the sun is as compared with moon and stars, that is the Bible as compared with other books. It does not supersede the vigorous use of our knowledge-acquiring powers, and there is much which it does not do for us; but it is undoubtedly the grand source of light, especially on subjects of a moral and religious character; and to every man who knows his Bible well we are warranted in applying the epithet *learned*. It is not necessary that we should furnish a list of the subjects on which it is the prerogative of the Scriptures to give us all the light which in present circumstances we require. Suffice it that by way of specimen we mention *the angels*. We confessedly owe all that we know of them, be it much or little, to the Inspired Volume. Had *it* not been forthcoming, we might have conjectured that there were other rational moral beings in the vast universe besides ourselves. Analogy would almost have driven us to this conclusion; but we never could have arrived at *certainty* on the point.

To the question—What authority have you for believing in angels? we must all reply—"The authority of that book which has God for its author." None of us were ever favoured with "a vision of angels;" and during this life none of us expect to be brought into living, personal, visible contact with them. Reliable history certifies us that they once revealed themselves to mortal eyes. Indeed, until the canon of Scripture reached completion, they may be said to have been in the habit of occasionally presenting themselves visibly to those to whom they were sent; but they have for long centuries ceased to do so. It cannot be denied that they do not appear now-a-days; and were a person to profess that he had seen and conversed with one or more angels, we would be strongly tempted to bring against him a charge of insanity. How, then, do we know that there are such creatures as angels at all? Simply because the Bible teaches us

that there are; and, moreover, tells us a great deal about them. It does not supply us with information regarding the other worlds that are comprehended under the term *heavens*; and the reason probably is that we have not directly to do with them; but in the Bible, heaven—the supreme heaven—may be represented as “*opened*” to us. With *it* we have direct connection, inasmuch as it is held out as the reward of a perfect personal righteousness, or which comes to the same thing, as the reward of faith in the Lord Jesus Christ; and, if God condescends to instruct us respecting heaven, we see not how he can avoid revealing to us the existence of angels, assuming that heaven is their home. It is of the utmost importance that heaven should be to us more than a name, and, on the supposition that it is the home of the angels, our conception of it would be radically defective, were it not associated in our minds with angels. Heaven is that place in the universe where God dwells, and affords peculiar manifestations of his glory. It is more. It is a place as populous as it is spacious. It is the native place of angels, and the place which they regard as their home; and, so far as we can judge, in revealing heaven to us God had no choice but to reveal to us the angels.

Be that as it may, the existence of angels is an integral part of divine revelation. They brighten the pages of the Old Testament, and not less so the pages of the New Testament. We have no sympathy with them who think and say that the Bible is in a great measure silent with regard to those glorious creatures whom we call the angels. No man can carefully read it and ignore their existence. Hardly have we begun the perusal of it till we are brought, as it were, face to face with angels, and all through we are kept face to face with them. Some fifteen of the inspired writers refer to, or rather give us descriptions of them; and when we attend to their utterances, and exercise our reason upon them, as it was intended we should, and as we are bound to do, the unfailing result is an intimate and profound acquaintance with them. The word of God does not gratify an idle curiosity relative to them. It is too practical a book for that; but it answers quite a number of questions concerning them. Certainly if we are ignorant of them, we cannot blame the Bible, and no one has any right to allege that we know little about the angels. Nothing could well be farther from the truth; and were we to investigate the subject with a livelier interest, our knowledge of angels would expand amazingly, and a good moral effect would, we believe, be produced.

The subject of the present paper is not *the angels*. That is too wide and suggestive a subject to be dealt with or disposed

of in a single article of a reasonable length. If we were to address ourselves to the discussion of it, we could not hope to do more in relation to it than the hungry disciples did to the corn field through which they passed one Sabbath day, and of whom we are told that they plucked some of the ears. Nevertheless, it is fitting that, before we discourse about *the Ministry of Angels*, we should offer some observations concerning angels themselves; and we the less hesitate to do this, that these remarks will have a tendency to prepare us for the consideration of their ministry.

We cannot determine with anything like exactness the *period of the creation* of the angels; but Scripture teaches that their creation preceded that of man; and it would seem that they were called into existence long before it pleased the Almighty to form man. The 38th chapter of Job goes to show that God had *them* for spectators when he laid the foundations of the earth. At all events, they are described as rejoicing over the earth's construction. God asks Job where he was "when the morning stars sang together, and all the sons of God shouted for joy?" The allusion in the first chapter of Genesis is supposed by some writers to be to the angels: "In the beginning God created the *Heavens*." Then, who was it that occasioned the fall of our first Parents in Paradise? It was the Devil; and to what order of intelligent creatures does he belong? The angelic; so that before the progenitors of our race, Adam and Eve, were created, the angels must have existed; and that revolt among them which was headed by Satan must have taken place. Nor can we determine accurately the *nature* of the angels. By this we do not mean whether they are *persons* or *things*. Nothing can be clearer than that they are persons. Personal qualities are predicated of them, and personal acts are attributed to them. There is no *essential* difference between them and us. We and they together bear the image of God. The angels are manifestly intelligences, moral intelligences; but are they, like us, possessed of *bodies*? It is generally thought that they are incorporeal. They are in Heb. i, 14, designated "spirits"—"Are they not all ministering *spirits*?" But it does not therefore follow that they are *immaterial*. Most theologians are of opinion that God alone is pure spirit, and that the angels have a material envelopment of some sort; but of what kind we can only vaguely guess. All we know is, taking it for granted that they have bodies, that they are very different from those which we inhabit. They are inconceivably lighter, or more ethereal; but of what they consist we must plead ignorance. *Their* bodies are *spiritual*, whereas *our* bodies are *natural*,

gross, and sluggish. If there be a resemblance between the external forms which angels wear and the human form, their forms are yet as different from our bodies as can well be conceived. They admit of their rendering themselves visible or invisible at will; and it may be that they have such power over themselves that they can within limits change their forms as circumstances may demand. There can be no doubt that when they appeared in past ages they were frequently mistaken for men; and that they usually partook of food when it was set before them, and pressed upon them; but when we take all that is affirmed of them into account, we are shut up to conclude that they have not bodies similar to those which we tenant, and for which we have to provide. In comparison with us the angels are "spirits." There is no distinction of sex among them; and no principle of decay in or about them. They are immortal, and they are distinct one from another. They neither marry nor are given in marriage; and as regards outward form we shall be liker the angels in all probability after the resurrection than we are now. It is positively declared that "*flesh and blood cannot inherit the kingdom of God,*" and hence the bodies of the saints must at the resurrection undergo a marvellous change.

What is the *number* of the angels we have not the means of computing; but there are expressions in Scripture which lead us to believe that it has seemed good to the Most High to create *immense numbers* of them. Jacob, the patriarch, was so impressed with the squadrons of angels that met him on his way to the land of his fathers that he said—"This is God's host," wherefore "he called the name of that place Mahanaim." According to Stephen, the Jews "received the law by the disposition of angels;" and in the 68th Psalm is found the following declaration,—"*The chariots of God are twenty thousand thousands of angels. The Lord is among them as in Sinai, in the holy place.*" In the sublime vision which Daniel had of "the Ancient of Days," he saw "thousand thousands ministering to him, and ten thousand times ten thousand standing before him." Christ did not need Peter's proffered protection, and he intimated as much to him. He assured him that he had but to ask his Father for a body-guard of angels, and "more than twelve legions of angels" would have instantly surrounded him. It was not an angel, or a small company of angels, that flashed upon the view of the Bethlehem shepherds and announced the Messiah's birth, but a "multitude of the heavenly host." In the 12th chapter of Hebrews the angels are spoken of as "an innumerable company." The literal translation is "myriads of angels." There may not be



"ninety-nine angels to every human being;" but that the angels are exceedingly numerous the brief quotations from Scripture which we have made convincingly prove. We are justified in saying that heaven's "many mansions" are full of them; and this is the more credible when we think of the countless millions that have during these 6,000 years been born into the world. Why should there be fewer of them than of us? Is man a choicer creature? In all respects the angels are our superiors. The division of the angels into various ranks and orders suggests that they are numerically strong—so strong as to baffle Arithmetic. It is a mistake to suppose that the angels stand on a dead level. The Bible lends no countenance to the idea that one angel is the equal of another. Though created doubtless at the same time they were all created different. It is very improbable that any two of them are precisely alike in power, intelligence, dignity, and excellence. It may be confidently assumed that, like ourselves, they have their points of difference as well as their points of resemblance. They are all God's angels, for he made them; but God has no *favourites* among them. He treats them all with unvarying justice and kindness; but some have been the recipients of far more at his hands than others. We cannot adequately distinguish them into their respective classes; but in several of the Epistles of the New Testament they are divided to our hand into thrones, dominions, principalities, and powers. Different in themselves, they hold different stations, and sustain diverse offices; but the lowest order of angels is vastly superior to man. They are in error who conceive of man as only *slightly inferior* to the angels. Whether we relish it or not, they tower high above us as mountains above the valleys that separate them one from another. It is true the Psalmist speaks of man as "made a little lower than the angels," but the rendering of the original is at fault. It should evidently be—"made for a little time lower than the angels." The angels outshine us completely; and we should accustom ourselves to think of them as immensely superior to us. The fact that we were created after them is no proof that we are superior to them, or their equals, for God was no greater when he created us than he was when he filled heaven with angels. Dwelling as they do in heaven, in the immediate presence of God, how can we persuade ourselves that there is little difference between them and us? The angels are magnificent creatures. They have a nobility and a beauty which we can neither match nor approach; and the impression left upon the minds of those to whom they appeared when the world was much younger than it is, was, that they themselves were decidedly inferior to

angels. There is a higher style of divinity about them than about us. They are *essentially and wonderfully active, free, and rapid in their movements.*

“The speed of Gods (angels) time counts not.”

They can outrun “the swift-winged arrows of light.” They are flaming fires. Where heaven is we cannot tell; but it is understood to be farther from earth than the farthest star visible to the eye. Well, what were Gabriel’s words to Daniel? “At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.” How near earth is to Gabriel! A day’s journey at the most! The flight in this case may have been extraordinary; but it indicates what an angel can do when there is need for flying swiftly. Thousands of miles are no more to angels than an inch to us. A virtual omnipresence pertains to them, and their *power is prodigious*. Peter describes them as “greater in power and might (than man).” They might be all this, and not be powerful, seeing that man is at his strongest a frail and feeble creature; but Paul describes them as “mighty angels;” and the Psalmist, as excelling in strength—“Bless the Lord, ye his angels, that excel in strength.” Their power is derived power, and is nothing to God’s; but our power is nothing to theirs. If exercise increases strength, how strong they must be by this time! They are in a position to look back on more centuries than we have seen years. Even if we assume that they sometimes use not so much their own strength as draw upon the strength of God, it cannot be doubted that they are astonishingly powerful. Samson himself is a child beside them; and there is no incident recorded in the Bible that impresses us more with the power inherent in the angels than what we find stated in these words of the evangelist Matthew—“The angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it.” It was, we may be sure, a huge stone, but the angel handled it as if it had been a tiny pebble; and when in imagination we behold the angel calmly seated upon it, the idea of power instinctively starts up within us. There is more danger, we apprehend, of underestimating the strength of angels than there is of overestimating it; and they are as great in *knowledge* as they are in power. Considering the length of time they have been in existence, they must have been slow dull learners if they have not accumulated stores of knowledge. It cannot be affirmed of them that “they are but of yesterday, and know nothing.” Neither the first nor the

second half of this statement is true as applied to them. Not to multiply quotations, there is one passage of Scripture which clearly shows that the angels are our superiors in intelligence. It runs thus—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." This passage is important as proving two things:—(1.) That the angels in heaven are eminently intelligent; and (2.) That there are limits to their knowledge. Much as they know, there are things which they do not know. For example, they do not know the day and hour of the judgement that awaits mankind. Some know more than others; but all of them are highly intelligent, and it is not easy for us to do justice to their *attainments in holiness*. As their minds are full of light, so their hearts are full of love—moral love. They are as good as they are great in knowledge and power; and if good, it follows that they are happy—perfectly happy. Again and again is the epithet "holy" applied to them. Not that *all* the angels are holy. Scripture recognizes bad as well as good angels—angels of darkness as well as angels of light. Rebellion is not peculiar to men. Jude makes mention of angels "which kept not their first estate, but left their own habitation." Hell is not the habitation-proper of the devil and his angels. Why, then, were they cast into it? Sin was the occasion of their expulsion from heaven, but God's angels—those angels that are emphatically *his*—are without exception holy. It is characteristic of them that they do the commandments of God. They heed his lightest whisper. They "hearken to the voice of his word," and they receive the splendid reward of obedience.

Such are some of the points in which the angels of God are superior to us; and, if superior in some respects, the inference forces itself upon us that they are superior to us in all.

We have called heaven the home of the angels. All places are not alike to them,—albeit, they carry heaven with them wherever they go. It is to them the dearest of all spots, because there they are ceaselessly engaged in serving God. They delight to contemplate and study God as reflected in themselves, and mirrored in the works of creation and providence. They enjoy direct and uninterrupted communion with him. Angel loves angel, and the angels "by love serve one another." They "submit themselves one to another in the fear of God." It is a joy to them to wait on God, and render unto him the homage which he claims, and to which he is entitled. Their worship is intelligent, cordial, and without superstition. They have unbounded confidence in God, and are conscious of the most ardent attachment to his person and laws. The more

they see of God, and the closer they come to him as their common Father, the more they reverence and love him. They look upon him as their "sun and shield"—as the foundation and crown of things; and they are all worshippers. In the isle of Patmos heaven was repeatedly brought under the enraptured gaze of John. Looking on one occasion into the very interior of heaven, and taking note of what was transpiring, he saw the throne of God encircled by angels in a standing attitude, who, he tells us, "fell on their faces, and worshipped God, saying, 'Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.'" Is it any wonder that he witnessed such a heavenly scene? The angels love to serve and glorify God. They think of him as infinitely glorious, feel toward him as infinitely glorious, and act toward him as infinitely glorious. They are satisfied with him, and are intensely wishful that he should eternally preside among them—that he should sustain, guard, guide, and govern them, and that he should receive their praises, hear their prayers, and lift them ever nearer and nearer the Fountain of life, knowledge, holiness, and blessedness. Their belief and feeling is that God is greatest and best; but their services are not *confined to heaven*. It devolves on God to find them employment, and he makes constant use of them for the execution of his purposes. He associates them, so to speak, with himself in the administration of public affairs; and what are the affairs of the vastest empire of which we have any knowledge in comparison with the affairs of God? He sends them on errands to other parts of the universe, earth not excepted. They are continually going and coming between heaven and earth; and the poet's oft-quoted words about "angel's visits being few and far between" are destitute of a basis of truth. The angels are deeply interested in the world which has been allotted to our race, and in all that concerns humanity. This we would expect, for, on the principle that whatever interests parents interests their children, whatever interests God interests the angels. And the Bible deceives us if God is not profoundly interested in us all. Peter being witness, the angels are eager and untiring students of the *things of salvation*. Finding more of God in them than in aught else with which they are acquainted, they "desire to look into" them. They concentrate their intelligence upon them, and closely scrutinize them. With none of his fear, but all his curiosity, they stoop down and bend lovingly over them, as John stooped down and peered into the sepulchre, of which he had heard that it had become empty; and their earnest study of the Gospel plan is amply repaid by the dis-

covery of undreamt of wonders of wisdom and grace. The dealings of God with sinful men have a sort of fascination for the angels, and they are as willing to be employed about earth as God is to turn them to account in the government of our world. They are never averse to do God's bidding; and it would be unaccountable if they either could not help us, or were unwilling to do so. If it was not beneath the Son of God to come and die for human sinners, how can it be beneath angels to approach them in the discharge of friendly offices? It gratifies them to visit and assist us in whatever way they may be permitted to do so by their Master, God; and that God does regularly and extensively use them for the promotion of man's interests is indisputable. It is strongly asserted in Heb. i, 14, that they are all "ministering spirits," and that they are sent forth to minister to those who shall be heirs of salvation. The business of the angels is to serve God, and part of their business is to serve the destined inheritors of salvation by the will of God.

We are not prepared to aver that they absolutely *restrict* their services to the saved. That may be true, or it may not; but we are taught in several passages of Scripture that ministering to the heirs of salvation has place among the congenial tasks appointed to them by the God of men and angels. If the saints be not the *exclusive*, they are the *special* objects of angelic care.

Generally speaking, angels are sent to earth on errands of mercy, but sometimes they are sent on errands of judgement or wrath. It was angels that deluged with fire the Cities of the Plain. The first-born of the Egyptians were destroyed by an angel. It was an angel that smote Sennacherib's army, numbering one hundred and eighty-five thousand soldiers, and turned them in one night into a sickening mass of "dead corpses." They perished—

"For the angel of death spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved, and for ever grew still."

It was an angel that gave Herod over a prey to worms, as a punishment for his daring blasphemy; but for the most part the angels are commissioned not to curse and slay, but to bless and save. God's will is law with them; but it is not all one to them what they are sent to do. It does not admit of question that to them mercy is a delight; and that God should, in carrying on mundane affairs, avail himself of the angels as his agents and instruments, particularly when a kind act is to be done to those whom he loves, is not at all surprising. As has

been justly observed, his kingdom is "*a kingdom of means*." Instead of doing all himself, which he easily could, he employs his creatures, his proximate object being their own benefit. He blesses man by man. "Nevertheless, God, that comforteth them that are cast down, comforted us by *the coming of Titus*." He blesses angel by the agency of angel. Nay, he makes "the elder serve the younger"—the good angels serve the saints; and we may depend on it that in serving the heirs of salvation, the angels are themselves benefited at the same time that God is glorified. It is a recognized fact in Scripture that Christians "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." They require to don and wear the whole armour of God so as to protect themselves against "the wiles of the devil;" and if the fallen angels are suffered to test and tempt them, it is nothing but fair that their malign influences should be balanced and provisionally counteracted by that of the unfallen angels. We must all sympathize with what quaint John Trapp says—"As our good endeavours are oft hindered by Satan, so are our evil by the angels, else, were not our protection equal to our danger, no one could neither stand nor rise." The opposition of the wicked angels all but necessitates the benevolent ministry of the angels who *have* kept their own habitation.

It is no proof that the angels of heaven do not attend upon and minister in their own sphere to the heirs of salvation, that they do not now exercise their watchful and loving ministry in *a visible manner*. It is not to be regretted that they do not appear to those whom they are instructed to serve in this probation state. Were they to show themselves, and mingle familiarly with us, our minds would thereby be agitated, unsettled, and we would be liable to neglect the duties of life. In the 10th chapter of Acts it is narrated that an angel one day paid an unexpected visit to Cornelius, the Centurion, and what was the effect produced by the angel's incoming? We read that when "he looked on him, he was *afraid*," and we also know that fear is a painful emotion. The angels have no pleasure in frightening the saints, and this may account for the circumstance that, veiled from sight, they bestow on them their delicate and tender attentions. The less ostentatiously they serve us, the liker are they to God, whose behests they obey; and it should not be forgotten by us that, in the language of Albert Barnes, "the most grateful aid, perhaps, is that which is furnished by a hand which we do not see, and from quarters which we cannot trace." Besides, it is the less necessary that in ministering to the saints now the angels should appear,

that it is matter of history that in former times they made themselves visible to different persons and on different occasions. If we never saw an angel, we can at least say that certain of our predecessors were privileged to see, hear, and be touched by angels. They do not continue to appear for much the same reason that miracles have ceased since the days of Christ and his apostles. It ought to be enough that we have satisfactory grounds for believing that miracles were once wrought, and that angels once appeared. If ever angels existed, they exist still; if ever they took an interest in earth and us, they take an interest still; and if ever they ministered to saints, they minister to them still,—whether we see them or not. The term *angel* is an *official* designation. It means *messenger*, and God has not left off sending his angels on errands of mercy to those who have entered in at the strait gate, and are prosecuting their heavenward journey. There are hosts of angels, and by divine direction they minister, not to some, but to *all* the heirs of salvation. Contemn the saints who may, God does not, and his angels do not. The repentance of a solitary sinner anywhere gladdens the hearts of the angels; and from the moment of his conversion, the angels have a special eye to him, and do all for him which God commands them to perform. The great ones in Christ's kingdom need, in addition to all other ministries, the sweet and secret ministry of the angels; and men would not despise the little ones of his kingdom were they to bear steadily in mind the words of Jesus to the effect that "their angels do always behold the face of his Father in heaven."

This brings us to notice briefly the *ways* in which the angels minister to the heirs of salvation.

There is both a limit to what they are able to do, and what they are at liberty to do for them. They are not at liberty to add to the Bible, or over-ride the free agency of the saints. As a rule, they are not at liberty to work miracles, or to take man's place and preach the Gospel. They did preach it to the shepherds of Bethlehem; but it will be remembered that Cornelius was directed to send to Joppa for *Peter*. It was better that he should preach it to Cornelius and his friends than that the angel should. If we should be asked to lay down a general proposition on the point we are now considering, it would be something like this,—*As saints serve each other, so do the angels serve the heirs of salvation, but much more efficiently.* The services which the angels render to them are always well-timed, and spring from a superhuman combination of power, wisdom, and love. In suitable modes, of which we can form no adequate conception, the angels,

under the guidance of Infinite Wisdom, *supply the physical wants of the saints.* Disheartened, hungry, and weary of life, Elijah lay down and slept under a juniper-tree. By and by "an angel touched him, and said unto him, Arise, eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head." After Christ's long fast in the desert, and his severe combat with the devil, angels "came and ministered unto him." *They defend them in the hour of danger.* Angels led Lot out of Sodom. Daniel was cast into the den of lions; but they did him no harm, for an angel shut their mouths. Peter was within a few hours of his execution, but an angel found him out in his gloomy cell, and despite hindrances of every description, conducted him outside the prison into which Herod had caused him to be thrown. "The angel of the Lord encampeth round all them that fear him, and delivereth them." *They reveal the future.* "There stood by me this night the angel of God," &c. "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." *They comfort them in the hour of trial and sorrow.* "Come see the place where the Lord lay." "Ye men of Galilee, why stand ye gazing?" &c. *They support them in the hour of weakness and temptation.* How? By suggesting true, pure, elevating thoughts, by increasing their courage, and plying them with motives to perseverance, and faith, and holiness. Each saint may say—

"How oft do they their silver bowers leave  
To come to succour us that succour want !  
How oft do they with golden pinions cleave  
The yielding skies, like flying pursuivant,  
Against foul fiends to aid us militant !  
They for us fight, they watch and duly ward,  
And their bright squadrons round about us plant ;  
And all for love and nothing for reward ;  
Oh why should heavenly God to men have such regard !"

In the midst of the agony which was like to overpower Christ in the garden of Gethsemane, Luke informs us that "there appeared an angel unto him, strengthening him." *They take charge of the souls of believers at death, and conduct them to glory and God.* "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom."

Have my readers a place among the heirs of salvation? Are we subjects of that "faith which worketh by love"—faith in Christ as a Saviour,—and are we on our march to the "better country?" If so, we may rest assured that God has given his angels charge over us, to keep us in all our ways. They have been oftener of service to us already than we are aware; and, provided that we "hold fast the beginning of our confidence,"



they will, as heretofore, be sent forth to serve us according to our requirements. The last favour they will do us will be this—"They will lay us to sleep in the arms of our Lord."

Let us, then, cheer and comfort ourselves with the belief that we have angels for our guardians. Be it ours to see a ladder stretched between earth and heaven, and covered with angels, some ascending and others descending. We should make much of the ministry of angels, but not too much. We should neither pray to them, nor offer them worship. Let us leave them in the hands of their Divine Employer to reward them, and let us remember their inferiority to Christ. He is on the throne: they are before it—"ministering spirits." They could not ransom our lost souls; but what they could not do, Christ has done; and our debt is so great to him that we shall never be able to discharge it in full.

G. C.—B.

## THE CONDEMNATION OF INFANTS:

AN ESSAY, HISTORICAL AND CRITICAL.

### I. INTRODUCTORY.

THE present state and tendencies of religious thought in Scotland may well at once excite grave apprehension and awaken high hope in the earnest and liberal Christian. A revolution, silent perhaps, but sure and complete, is in process. The characteristic doctrines of the long dominant theology have been either so softened as to lose much of their primitive harshness, or so construed as to bear no longer their original meaning. With the exception of a few conservatives,—whose very conservatism, while honourable, because unqualified loyalty to the letter and spirit of the standards, yet makes them ridiculous,—the Calvinistic ministers of Scotland have ceased to give, the churches to demand, adherence, in the old rigid way, to their peculiar doctrines. An eminent and liberal minister of the Church of Scotland has recently alluded to what he terms "the loosening of the religious thought of the nation from time-honoured holdfasts,"<sup>1</sup> and has illustrated the point by exceedingly apt examples from each of the larger denominations. The questions that have of late years come before the Church courts mask very profound differences. Innovations, the Atonement, whether limited, double, or universal in its extent and reference, Voluntaryism—are mere disjointed sentences through which fundamentally different conceptions of Christian truth find utterance. No one can read the life of the late Dr. Robert

<sup>1</sup> *Recess Studies*, p. 212. Essay by Rev. Dr. Wallace, Edinburgh, on "Church Tendencies in Scotland."

Lee,<sup>1</sup> for instance, without seeing that the innovations, which involved his later years in controversy, arose out of conceptions, theological and ecclesiastical, fundamentally at variance with those his opponents entertained. They differed and contended on the surface, but the real difference lay down in certain mental habits and principles of thought that determined the theology,—the relation, on the one hand, to the written Word, on the other, to the authorized standards. The same thing holds true in similar cases. The leaders on opposite sides in the same Church courts may argue most conclusively, but they fail to convince, perhaps even to understand, each other, because their premises and principles are fundamentally different.

While heartily rejoicing over this liberalizing of our once frigid national theology, we cannot but think that it has certain very grave, not to say painful and pitiful, features. The *Westminster Confession* still stands, with its severe and sharply defined Calvinism unmodified, as the accepted and obligatory creed of our dominant denominations, while they have drifted from Calvinism as there defined. Hence, the question rises, and none seems more vital meanwhile, How far is adherence to a creed, which has ceased to be a correct or adequate expression of a church's faith, honest or wise? The question concerns both those within who feel subscription to be hardly consonant with conscientiousness, and those without who earnestly desire communion, perhaps union, with those within, but cannot purchase either at the expense of a good conscience.

But the matter has recently assumed another and a graver aspect. An eminent U. P. minister emphatically expressed his dissent from the Confession on three points—the Creation of the world in six days; Eternal Reprobation; and the Condemnation of non-elect Infants. The Edinburgh U. P. Presbytery took the matter up, and the Reverend Doctor who moved in it, and several other Reverend Doctors who followed, denied that the *Westminster Confession* taught what it had been affirmed to teach on the specified points. Now this seems to us a very grave matter. It is bad enough to retain a creed when the creed has ceased to express a church's faith; but certainly much worse to maintain that the old creed expresses the new faith, and was never meant to express anything else. The former proceeding may be defended on the not very high and honourable ground of expediency; but the latter, even on this ground, is indefensible.

Enough, perhaps much more than enough, has been already said on the Gilfillan Case. We have no wish to disturb its ashes—to judge or criticise the presbyterial action. But the particular case involves a general principle—the principle of the interpretation of creeds in general, and the *Westminster Confession* in particular. Subscription

<sup>1</sup> *Life and Remains of Dr. Robert Lee*, by R. H. Story, Roseneath. A book which, had it been written by a man who could see into the heart of things, would have been a most significant chapter contributed to the history of modern theological thought in Scotland.

has been much discussed of late years, especially in England. It is properly an intra-denominational question, depending very much on the elasticity or scrupulosity of the subscriber's conscience. But the question of interpretation has a wider interest, and may very properly engage the attention of one by whom the thought of subscription cannot be even entertained.

## II. THE QUESTION STATED.

The question of interpretation can be illustrated only through a particular instance. The one we select is Infant Condemnation. In the Presbytery mentioned above, several members, admittedly and deservedly representative men, denied that the *Westminster Confession* taught, even by implication, what had been coarsely but correctly called "the damnation of non-elect infants."<sup>1</sup> The very fact that the minister censured, a distinguished man of letters, held the contrary, is *prima facie* evidence that the matter is open to dispute. While very glad that so many Calvinistic divines believe that "only elect infants die in infancy," we must still subject their judgement, so far as it concerns the *Westminster Confession*, to a somewhat minute examination.

Here, then, we lay down this canon of interpretation,—that a creed, as a historical document, must be historically interpreted. To explain *into* a document, so eminently characteristic of the men and times that produced it as the *Westminster Confession*, the thoughts and feelings of to-day, is the happiest way possible to miss its true and bend its fancied meaning to one's own will. The world has described not one, but several, revolutions since the divines sat at Westminster, and we hardly stand where they did. The world thinks very differently on many subjects, and not least so on theology. The difference is more than skin-deep—a change, not in manner simply, though that has been great enough, but also in matter. Thought, feeling, and culture are different. The whole mental atmosphere is changed. What shocked no religious susceptibility in the seventeenth century would not be suffered now. Hence, nothing could be more fallacious than the attempt to read our own thoughts and feelings in the words of a creed which issued from the fierce theological

<sup>1</sup> The words of Dr. George Johnstone, the mover in the matter, were, "The 'second dogma to which Mr. Gilfillan refers is, as he calls it, the 'damnation of non-elect infants,' and on this I remark that it is only an inference of 'Mr. Gilfillan from the statement of the Confession's words, 'Elect infants 'dying in infancy are regenerated and saved by Christ through the Spirit.' How Mr. Gilfillan can draw from these words the inference that non-elect infants are eternally damned, it is not easy to see. They do not say that there are any non-elect infants. The utmost that can be thought of them is that if there be any such they are lost. In my view of their meaning there is nothing in the words inconsistent with the election and consequent salvation of all infants that die in infancy. I myself believe that all such are saved. But they leave the question undetermined, and there is nothing inconsistent with an honest adherence to the Confession, in holding either side of the question."

and ecclesiastical strifes of two hundred and thirty years ago, and which bears decisive traces of these in almost every line. If we would understand the creed we must study it in the light of its own day. And as no day is an isolated thing, as it is a link in an innumerable series of days, which have each contributed in some way to its variety of beings and forms, we must also study the day as the last of many ancestors, who have each bequeathed to it some one legacy or another. Hence, the doctrines of a creed must be studied through the past history of the system to which they belong; its specific statements, in the light of kindred creeds as near as possible contemporary, and particularly of the opinions, otherwise and elsewhere expressed, of the men who composed it.

Adopting then the canon of interpretation just stated and explained, let us now proceed to consider the doctrine of the *Westminster Confession* as to the ultimate destiny of infants dying in infancy. The passage with which we have particularly to deal is this—"Elect infants, dying in infancy, are regenerated and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth."<sup>1</sup> The specific points to be determined are,—what the Westminster theologians understood by "elect infants;" whether they thought all who died in infancy were, or were not, elect; and whether they meant their statement to exclude non-elect infants from being "regenerated and saved by Christ."

The questions involved are very penetrating—affect the entire Calvinistic system. To Calvinism, pure and simple, developed in rigid self-consistency, infant condemnation is no more abhorrent than adult. Both, indeed, rest on the very same ground—the unconditional decree of God. Sovereign unconditionalism is the essential principle of Calvinism. The moment any foreseen state of mind or act of will in man is made the condition of his election or rejection, Calvinism is abandoned. Now, to a system so essentially unconditional, "the circumstance of age is an impertinence."<sup>2</sup> Since no foreseen faith is the reason or condition of election,<sup>3</sup> it can make no difference whether the person is or is not able to believe. Since no foreseen unbelief is the reason or condition of reprobation,<sup>4</sup> it can make as little difference whether the person reprobated is or is not able to disbelieve. And this was the position, as will be seen by and by, the fathers of Calvinism, whether supralapsarian or infralapsarian, at Geneva, Dort, and Westminster, actually held. Now, if infant condemnation is rejected, it is on the ground that infants are not personal sinners, that is, are not guilty of actual sins, and have had no probationary period in which to exercise their own wills.<sup>5</sup> But this is to introduce the very conditionality that Calvinism denies; and to admit that original sin, apart from any actual, is not enough

<sup>1</sup> *Westminster Confession of Faith*, chap. x, § iii.

<sup>2</sup> *Acta Synodi Nationalis Dordr.*, pars tertia, p. 11 (quarto ed., 1620).

<sup>3</sup> *Westminster Confession*, chap. iii, § v.

<sup>4</sup> *Acta Synodi Nation. Dordr.*, pars prima, p. 284.

<sup>5</sup> *Essay on the Salvation of all Dying in Infancy*, by David Russell, Dundee, pp. 117, 120, ed. 1823.

to condemn a man.<sup>1</sup> If conscious choice, even in the smallest degree, is made in any case, except Adam's, a condition of condemnation, Calvinism is surrendered. With this one point the whole system stands or falls.

### III. THE EARLY CHURCH.

The system, therefore, of which the condemnation of non-elect infants forms so essential a part, must be traced from its first beginnings and principles, through its various forms and modifications, to its expression in the *Westminster Confession*. This necessitates an ascent to Augustine, because he gave the system at once its first and its fundamental form. Principles or doctrines, which Augustine afterwards incorporated into his system, may be found in such fathers as Tertullian, Cyprian, or Ambrose; but prior to him the system had certainly no existence. Nor was our special doctrine either formulated or believed earlier than he. The preceding fathers held neither that original sin sufficed to condemn a man, nor, with one exception, that the baptism of infants was necessary to their salvation; and without these the doctrine of infant condemnation could not be constructed. This is pre-eminently true of the Greek theologians, whether of the Alexandrine, Antiochian, or Constantinopolitan schools.<sup>2</sup> Clemens Alexandrinus held free choice as so necessary to sin that he could not regard infants as guilty of Adam's transgression.<sup>3</sup> Origen, indeed, regarded the new born as sinful, not through Adam, but on account of sins committed in their pre-existent state.<sup>4</sup> Athanasius designated infants who died in infancy as those who had neither transgressed nor obeyed.<sup>5</sup> The two Gregories, of Nazianzum and Nyssa, thought, the one, that infants, since not sick, do not need to be healed,—the other, that as guiltless they deserve neither punishment nor reward.<sup>6</sup> Chrysostom, as the Pelagian Julian informs us, “denied that there was original sin in infants,” and baptized them, not because “they were wholly tainted by sin” (*cum non sint coinquinati peccato*), but that “there might be given to them sanctity, justification, adoption, heirship, and brotherhood with Christ.”<sup>7</sup> And though Augustine tries hard to explain his own doctrine into Chrysostom's words, he does not succeed, because his doctrine is repugnant, not only to the above passage, but to Chrysostom's whole theology.<sup>8</sup> Theo-

<sup>1</sup> Payne's *Doctrine of Original Sin*, pp. 152, 153. Gilbert's *Christian Atonement*, Note A.

<sup>2</sup> Wiggers' *Augustinism and Pelagianism*, p. 43.

<sup>3</sup> Hagenbach, *Hist. of Doct.*, i, pp. 159—161.

<sup>4</sup> Hase, *Dogmatik*, p. 63.

<sup>5</sup> *De Resurr.*, 14. Möhler, though very anxious to make out Athanasius to be orthodox, i. e., Augustinian, on the question of original sin, can adduce no passage expressing, or even implying, the guilt or culpability of his descendants for Adam's sin. *Athanasius der Grosse*, pp. 130, 131.

<sup>6</sup> Strauss, *Die Christliche Glaubenslehre*, v. ii, p. 42. Ullmann, *Gregor von Nazianz*, p. 478. The passage meant is to be found in *Orat.* xl, 23.

<sup>7</sup> *Apud Contra Julianum*, lib. 1, chap. vi, § 21.

<sup>8</sup> “This passage (*Rom. v. 19*) is not to be understood, as if by the sin of one all became sinners, but that the condition, which to the first man was a

dore of Mopsuestia held that infants were born in "the same state of human nature, mutable and liable to temptation, in which the first man was created;" and so infants did not need forgiveness of sin, but received baptism "simply to impart a new and higher life, exempt from sin, of which the entire human nature stands in need."<sup>1</sup> Isidore of Pelusium explained the baptism of infants, who were without sin, as in its lowest effect cleansing from the impurity transmitted from Adam, but in its highest effect imparting a divine regeneration.<sup>2</sup>

The Greek theologians were thus, on our particular doctrine, thoroughly anti-Augustinian. Their teaching may be summed up thus—(1.) "Original sin is not voluntary, and therefore is not properly sin in the sense of guilt." (2.) "Infants are guiltless, because they possess only a propagated physical corruption."<sup>3</sup> Even in the Western Church, where there were anticipations of Augustine, the doctrine never was really formulated. Indeed, so far were the earlier Latin Fathers from even dreaming that infants could be condemned, that the Shepherd of Hermas speaks of them, quite universally, as the most favoured and eminent of the saved. "All infants," he says, "are honourable with the Lord, and are held to be first."<sup>4</sup> Hippolytus knew nothing of it.<sup>5</sup> Tertullian, though he held a *vitium originis*, a *passio originalis*,<sup>6</sup> based on his Traducianism, *Tradux animae, tradux peccati*, yet he maintained, that since infants were innocent they had no need to hasten to be baptized for the remission of sins.<sup>7</sup> Cyprian, indeed, in the interests of a growing sacerdotalism, seems to make baptism necessary to salvation, even in the case of infants,<sup>8</sup> but yet he cannot altogether free himself from the fascination and innocence of infancy.<sup>9</sup> What Cyprian had done on the one side, Ambrose and Hilary did on the other; and by developing a connection, almost organic, of the race with Adam, prepared the way for the greatest father of the West.

#### IV. AUGUSTINE.

We come now to Augustine, with whom our doctrine properly assumes form. Nothing could well be more marvellous than the influence he has exercised over Western thought. He was the creator

punishment, was thus transmitted to all his posterity. But this change redounds only to man's profit, if he is not wanting as respects his own will." Quoted by Neander, *Church History*, vol. iv, p. 419. (Bohn's Edition.)

<sup>1</sup> *Ibid.*, 431.

<sup>2</sup> *Ibid.*, 430.

<sup>3</sup> Shedd, *Hist. of Christ. Doct.*, vol. ii, p. 42.

<sup>4</sup> *Hermæ Pastor*, lib. iii, Simil ix, c. 29; (A.) Dressel's *Patrum Apostolicorum Opera*, p. 560.

<sup>5</sup> Bunsen, *Christianity and Mankind*, vol. i, pp. 497, 498; vol. ii, pp. 113—117, 313.

<sup>6</sup> *De Testimonio Animæ*, chap. iii; *De Anima*, chap. xli.

<sup>7</sup> *De Baptismo*, chap. xviii. *Quid festinat innocens ætas ad remissionem peccatorum?*

<sup>8</sup> *Ad Fidum*, chaps. ii, iii.

<sup>9</sup> *Ad Fidum*, chap. iv.

of Latin theology, the master-mind that has ruled our spirits and shaped our creeds. His power has been felt in an equal degree in the, in other respects so antagonistic, Roman Catholic, Lutheran, and Reformed Churches. Elements which his comprehensive mind gathered into unity have long been separated, compounded into systems curiously diverse, and made to play the most hostile parts. The ecclesiasticism of Rome,—the unconditionalism of Calvin,—the faith, justifying and regenerative, of Luther,—the churchism of the Anglican,—and the rigid systematising of the Puritan,—have all been more or less directly derived from Augustine. And this partition into adverse fractions has not been his only fate. His doctrines have been received; but the principles on which he grounded, the arguments by which he defended, them have been rejected. The Lutheran, the Calvinistic, and the Roman Catholic Churches have incorporated his doctrine of original sin into their creeds, only in each case with such modifications as the respective systems rendered necessary. But as to the arguments he used to prove and defend it, the Roman Catholics and Lutherans, each in a different way, can use one which the Calvinists emphatically reject; the Calvinists can use another which the Roman Catholics would abhor; and a third has the misfortune to be abandoned and despised by all three parties. We can only surmise with what rather unpleasant feelings Augustine would regard those who had thus parted his theological vesture, and cast away the threads with which he had fashioned it into an harmonious whole.

To understand our doctrine, as formulated by Augustine, we must glance, however hurriedly, at the section of his system to which it belonged. It rested, on the one side, on his theory of sin; on the other, on his theory of baptism. Adam was in the most comprehensive sense the representative man. He contained the race. He was embodied humanity. His act was the act of the race. When he willed, humanity willed, and his fall was the fall of humanity. His sin, because the sin of all, corrupted all.<sup>1</sup> Just as Levi was in the loins of Abraham and paid tithes in Abraham to Melchisedec, so that the payment of the tithes was to be regarded as Levi's own act, so all men were in the loins of Adam, and in Adam sinned.<sup>2</sup> The race, therefore, lay an immense sinful mass before the eye of God—a mass which, as personified in Adam, had been corrupted and made guilty by his sin. Each, therefore, infant and adult alike, had been an equal partaker in the sin, and had an equal share of the guilt. The infant belonged to the mass of perdition, and as such could be justly punished.<sup>3</sup> Original as well as actual sin deserved punishment, was alone sufficient to condemn a man.<sup>4</sup> The condemnation for original sin alone would

<sup>1</sup> *De Civitate Dei*, lib. xiii, c. xiv. *De Peccatorum Meritis et Remissione*, lib. iii, c. vii, § 14.

<sup>2</sup> *Opus Imperf. Contra Julianum*, lib. i, c. 48.

<sup>3</sup> *De Peccato Originali*, c. xxxi, *Unde ergo recte infans illa perditione puniatur nisi quia pertinet ad massam perditionis.*

<sup>4</sup> *De Peccatorum Meritis et Remiss.*, lib. i, c. xii, § 15; c. xxvi, § 39.

certainly be of the mildest kind,<sup>1</sup> but yet involved real punishment. No intermediate state was allowed to little children who had the misfortune to die unbaptized. They were aliens from the kingdom of heaven, adjudged to the same place as the devil.<sup>2</sup>

But the units of this *massa perditionis* are not only condemned, their wills have lost their freedom to good—are only free to sin.<sup>3</sup> Augustine rigidly applies the principle—“*Omne enim quod non est ex fide, peccatum est.*” Not the *officia*, but the *fines*, make the distinction between the *vitia* and the *virtutes*. Hence the virtues of the heathen are not real, only apparent, indeed little less than splendid sins. They have had no *verae virtutes*. They have no difference between bad and good, only bad and worse, no *bonus*, only *malus* and *magis malus*.<sup>4</sup> Unregenerate man, ever since Adam fell, has been able to do nothing but sin.

Any method of salvation applicable to such a race could not possibly be conditional. If every act of unregenerate man was a sin, then in any attempt to save him his will could not be recognized to any extent whatever, because his every choice being a sin the only conditions he could fulfil were sinful. But sinful conditions were necessarily, *ex rei natura*, excluded. An absolute and irrespective decree, of election on the one hand, and of reprobation on the other, was the necessary result. Since the unregenerated man could not believe the elective decree could not regard either real or possible faith. Since all alike could only disbelieve, the reprobating decree could not contemplate unbelief. Both decrees had to be unconditional—i. e., sovereign acts of the divine will acting without regard to the moral worthiness or unworthiness of man.<sup>5</sup> The number in either case is certain, unalterable.<sup>6</sup> Election manifests God's mercy, reprobation his justice, and therefore both are necessary.<sup>7</sup> Infants, not as certain Platonists imagine, because of sins committed prior to their bodily life, but while unborn, before they have done good or evil, simply because they belong to the *massa perditionis*, are elected or reprobated.<sup>8</sup>

So far Augustine has been logically consistent. The fall has involved the human race, infants included, in a state of condemnation. From the condemned mass, a section, including some infants, has been elected to life; the other section, including some infants, has been predestinated to everlasting death. But this scheme remains simple and consistent only so long as abstract. The moment it is applied to actual facts it breaks down and becomes perplexed,

<sup>1</sup> *De Peccat. Merit. et Remiss.*, lib. i, c. xvi, § 21. *Contra Julianum*, lib. iv, c. iii, § 26. *Enchiridion ad Laurent.*, c. xciii.

<sup>2</sup> *De Peccat. Merit. et Remiss.*, lib. i, c. 20, § 26; c. 28, § 55.

<sup>3</sup> *Contra Duas Epist. Pelag.*, lib. i, c. 2, § 5.

<sup>4</sup> *Contra Julianum*, lib. iv, c. 3, § 25.

<sup>5</sup> *De Predestinatione Sanctorum*, cc. xviii, xix. *Euchirid. ad Laur.*, cc. cii, ciii.

<sup>6</sup> *De Correptione et Gratia*, c. xiii, § 39.

<sup>7</sup> *De Civitate Dei*, lib. xxi, c. 12.

<sup>8</sup> *De Peccato Originali*, c. xxxi, § 36.



inconsistent. Augustine has a theory of the Church which he must defend. There is the sacrament of baptism which he must explain. There are parental hearts, bereft of little children, which he must console, and somehow to each of these adapt his rigid unconditionalism. But even his splendid genius could not reconcile irreconcilables; the incompatible elements of his system refused to amalgamate. The church was to him the body of Christ, in which the Spirit lived, working with all the means of grace in the hearts of believers. It was the *Communio Sanctorum*, apart from which there was no salvation, no fellowship of the Spirit, no participation in Christ.<sup>1</sup> Hence, a man had to be incorporated into the church to be saved. Baptism was the incorporative instrument.<sup>2</sup> It had two sides, a negative and a positive; was a *sacramentum remissionis peccatorum*, and a *sacramentum regenerationis*.<sup>3</sup> The baptized child or adult had at once his sins forgiven, and a higher life communicated.

The moment Augustine asserted the necessity of baptism he descended from his high predestinarian ground and became a conditionalist. If baptism was necessary to salvation, then, as a condition performed by the church, the parents, or the subjects, it made salvation conditional. But once he had postulated its necessity, and unhappily for themselves his opponents admitted it as well, he was too skilful a controversialist to allow it to remain unused. Having defined it to suit his own purposes, he used it first to prove his theory of original sin, then to prove the condemnation of all that die unbaptized. The first is a very curious chapter in the history of theological controversy, not noticeable meanwhile, because with the latter only have we specifically to do. It is an Augustinian commonplace, found in innumerable passages, repeated in as many forms, that unbaptized infants perish. "Because," he says, "children (*parvuli*) begin to be of Christ's sheep only through baptism, it follows, if they do not receive this, they will perish."<sup>4</sup> "The child will therefore perish, nor will have life eternal, unless through the sacrament it should believe in the only begotten Son of God."<sup>5</sup> "Children will have neither the kingdom of heaven, nor life, unless they have the Son, whom they cannot have except through His baptism" (*quem nisi per baptismum ejus habere non possunt*).<sup>6</sup> He distinctly asserts that

<sup>1</sup> Herzog's *Real-Encyclopädie*, Art. "Taufe."

<sup>2</sup> *De Peccatorum Merit. et Remiss.*, lib. iii, c. iv, § 7; lib. i, c. xxiv, § 34.

<sup>3</sup> *De Baptismo*, lib. i, c. ii, § 16; lib. v, c. 21, § 29.

<sup>4</sup> *De Peccat. Merit. et Remiss.*, lib. i, c. 27, § 40.

<sup>5</sup> *Ib.*, c. 33, § 62. This passage needs, perhaps, a note explanatory. Augustine held that as all children were sinners in Adam, so all who were baptized became thereby believers in Christ.

<sup>6</sup> *Ib.*, c. 27, § 42. The above quotation must be read in the light of a Pelagian distinction. The Pelagians, anxious at once to admit the necessity of baptism and to maintain the salvation of all dying in infancy, attempted to distinguish between the kingdom of heaven and eternal life. The baptized only, according to John iii, 5, entered into the former; the unbaptized had to be satisfied with the latter. So Pelagius in Augustine, *De Peccat. Merit. et Remiss.*, lib. i, c. 30, § 58. Augustine refuses to grant even this attenuated salvation. There is no such middle place as this implies. *Nec est ullus ulli medius locus, ut possit esse nisi cum diabolo, qui non est cum Christo.* *Ib.*, c. 28, § 55.

"children unbaptized will be in damnation with the devil,"<sup>1</sup> that they "undergo the punishment of the second death,"<sup>2</sup> and he infers from Matt. xxv, 46, that "they will go away into everlasting burning."<sup>3</sup> He allows, indeed, that "unbaptized children, who have original sin alone, not aggravated by any actual, will have the mildest punishment of all in condemnation."<sup>4</sup> But he expressly condemns those who affirm that such "children will not be in damnation."<sup>5</sup>

It is needless to multiply quotations. Augustine stated his doctrine without scruple or reserve. His unconditionalism on the one hand, his sacerdotalism on the other, demanded the sacrifice of the infants, and he proudly acted as officiating priest. The two positions, logically antagonistic, were united in the practical result,—original sin was a damning sin to infant as to adult; the elected were saved, the reprobated perished. Baptism, when the subject was a child, was for the remission of original sin, and hence sufficed to prove at once the culpability of all and the condemnation of the unbaptized. It was an inglorious but consistent inconsistency. The unconditionalism of the predestinarian was inconsistent with the conditionalism of the sacerdotalist; but the mercilessness of the first to the non-elect infant matched the cruelty of the second to the unbaptized.

There was but one thing needed to give this monstrous fiction a general value and dogmatical authority—the decision of a council. And unhappily this was not denied. The Eastern Church never admitted, but the Western accepted and ratified, the Augustinian doctrine. "The Council of Carthage, A.D. 418, finally condemned in its second canon the doctrine concerning an intermediate state for unbaptized children, on the ground that nothing could be conceived as existing between the kingdom of God and perdition; but then, too, according to the doctrine of this council, the eternal perdition of all unbaptized infants was expressly affirmed—a consistency of error revolting to the natural sentiments of humanity."<sup>6</sup>

## V. THE MIDDLE AGES.

The unconditionalism of Augustine was considerably modified during the Middle Ages; but the sacerdotalism remained. The culpability of original sin was not so sternly stated; but salvation was still confined to the church, and baptism was the means of admission. Anselm held original sin to be something negative (*egestas naturalis*);<sup>7</sup> a want of original righteousness (*justitiæ debitæ nuditatem*);<sup>8</sup> but still as real

<sup>1</sup> *De Peccat. Merit. et Remiss.*, lib. i, c. 28, § 55.

<sup>2</sup> *Contra Duas Epist. Pelagianorum*, lib. i, c. 22, § 40.

<sup>3</sup> *De Peccat. Merit. et Remiss.*, lib. iii, c. 3, § 6.

<sup>4</sup> *Contra Julianum*, lib. v, c. 11, § 44.

<sup>5</sup> *De Peccat. Merit. et Remiss.*, lib. i, c. 16, § 21.

<sup>6</sup> Neander's *Church Hist.*, vol. iv, 435. (Bohn's Edition.)

<sup>7</sup> *De Conceptu Virg.*, c. 23.

<sup>8</sup> *Ib.*, c. 27. Quoted Guericke *Christliche Symbolik*, p. 281.

sin enough to condemn the infant who died without baptism,<sup>1</sup> though the punishment was not properly for Adam's sin, but for the man's own.<sup>2</sup> But he is very gentle with the infants, and thinks that they certainly will not be punished in the same degree as sinners guilty of actual sin.<sup>3</sup> Abelard occupies a curious position, one rather anomalous even for so daring and independent a thinker. His whole scheme of thought urged him to maintain the salvation of all who died in infancy; but the might of the church asserted itself for once in his system, and, while explaining original sin in a thoroughly rationalistic way, he yet consigned infants dying unbaptized to perdition. But he explained that those who so died would, had they lived, have turned out men so radically bad that their death and perdition as unbaptized was in reality a very great mercy—an escape from far severer punishment.<sup>4</sup> Thomas Aquinas teaches that there is no salvation for infants apart from baptism, and advises its administration as early as possible, *propter periculum mortis*.<sup>5</sup> Peter Lombard held that unbaptized infants were condemned, but their condemnation was nothing positive, only deprivation of the vision of God.<sup>6</sup> John Wessel, from his very aversion to the prevalent sacerdotalism, went back to the Augustinian unconditionalism, and regarded the human race as by nature in a state of condemnation.<sup>7</sup> The belief of the Middle Ages was certainly unanimous on this point, but the tendency was to soften the punishment as much as possible; to reduce it from one positive and sensible (*poena sensus*), to one merely negative (*poena damni*). One Gregory of Rimini, who expressed himself in the old stern Augustinian way, was dubbed *Tortor Infantum*. And so this section may close with Dante as a fit exponent of mediæval notions, who places infants along with the virtuous heathen in Limbo, the first circle of his hell—

“Here, as mine ear could note, no plaint was heard  
Except of sighs, that made the eternal air  
Tremble, not caused by tortures, but from grief  
Felt by those multitudes, many and vast,  
Of men, women, and infants.”<sup>8</sup>

<sup>1</sup> *De Originali Peccato*, c. 3.

<sup>2</sup> *Ib.*, c. 25. Quoted too, Hagenbach's *Hist. of Doctrines*, v. ii, p. 18. To understand this latter clause we must understand the scholastic theory of original sin. The realistic schoolmen held that human nature had a real being apart from the individuals, and that this nature, corrupted by the fall of Adam, corrupted in its turn each person born. The sin of Adam made the nature a sinner; the sinner, Nature, made each person born a sinner too. *De Con. Virg.*, c. 23. Hence arose the dogmatic formulæ—*Persona corrumpit naturam*, to denote the *peccatum originis originans*—i. e., the sin of Adam; *Natura corrumpit personam*, to denote the *peccatum originis originatum*, i. e., original sin proper—the inherited or birth-sin, while *persona corrumpit personam* denoted *peccata actualia*. Strauss, *Christliche Glaubenslehre*, v. ii, p. 48.

<sup>3</sup> *De Conceptu Virg.*, c. 22. Quoted Guericke's *Christliche Symbolik*, p. 281.

<sup>4</sup> Neander's *Church Hist.*, viii, p. 197. *Hist. Christ. Dog.*, p. 512.

<sup>5</sup> *Summa*, iii, c. 68, § 3, quoted Strauss *Christliche Glaubenslehre*, v. ii, p. 540.

<sup>6</sup> Quoted, Hase *Evangelisch-protestantische Dogmatik*, p. 73.

<sup>7</sup> Ullmann's *Reformers Before the Reformation*, v. 11, p. 435. (Clark's Trans.)

<sup>8</sup> *Dell' Inferno*, canto quarto, 28—30. Perhaps here, as it was a very charac-

## VI. THE REFORMATION.

The Reformation was, on one side, a resuscitation of ancient theological thought, a re-arrangement of old doctrines so as to constitute new systems. Each party claimed antiquity, disclaimed novelty, and the claim and the disclaimer were in each case so far right. Augustine, as he was the transcendent genius, was also the transcendent authority of the Western Church; and each section, papal and protestant, claimed him as on its side. And the claim had a certain ground in reason. As already seen, there were two elements,—an unconditional and a conditional, or a predestinarian and a sacerdotal,—in Augustine. The Roman Catholic adhered to the latter, the Reformed to the former, while the Lutheran attempted an amalgam, with certain modifications of both elements, which Augustine would by no means have admitted. Scholasticism, dominated by the papal theory, had gradually drifted from the pure Augustinian theology, and had been forced to modify its doctrines till they harmonized with the papal dogmas that had sprung up and grown so vigorously during the Middle Ages. A sacerdotal system is essentially conditional—is so in proportion to its strength. If it claims to hold life and death in its own hands, it must be able to prescribe the conditions on which the one can be obtained and the other avoided; and as these conditions must be at once serviceable to itself and performable by its disciples, no unconditional theology can be its foundation. Hence, the excessive development by the Church of Rome of the sacerdotal element in Augustine was fatal to the predestinarian,—both could not be held, and so the one was sacrificed to the other. The Lutheran Church, on the other hand, the outcome of impassioned feeling, or rather an awakened

teristic invention of the schoolmen, a notice of the *Limbus Infantum* ought to have been given. Claiming the very suitable paternity of Thomas Aquinas, it soon became a naturalized subject of scholastic theology. Opinions differed as to its whereabouts and character. The Dominicans, loyal, as in duty bound, to Thomas, made it a gloomy subterranean abode; but the Franciscans, Scotists, not Thomists, gave the children more comfortable superterrenean quarters. Bellarmine, inclined to severity, held that as deprived of the vision of God they endured some suffering. Cardinal Sfondrini, more merciful, thought they would enjoy all the happiness of which they were capable. Perrone supposed that relatively, *ad supernaturalem beatitudinem*, their state was one of punishment and condemnation; but absolutely, they should be *in conditione puræ naturæ*, i. e., such a condition as Adam should have been in had he neither sinned nor been supernaturally exalted. Herzog's *Real-Encyclopædie*. Art. *Limbus*. Sarpi's *Histoire du Concile de Triente*, vol. i, p. 280, et seqq. The matter resolves itself very much into this—Roman Catholic theologians agree that unbaptized infants are lost, but do their best to soften or embitter their condition as humanity or system prevails. The whole notion of the *Limbus Infantum* is pagan rather than Christian, and might claim the parentage of Virgil more appropriately than of Thomas Aquinas.

"Continuo auditæ voces, vagitus et ingens,  
Infantumque animæ flentes, in limine primo:  
Quos dulcis vitæ exsortes, et ab ubere raptos,  
Abstulit atra dies, et funere mersit acerbo."—*Æneid*, vi, 426.

conscience, had not the intellectual clearness of vision to see the incompatibility of the two elements, and as it failed to see the inconsistency in the premises, it also failed to perceive the inconsistency in the conclusions. Luther realised, with unexampled vividness, the Augustinian doctrine of the sinfulness of man, realised too the absolute freeness of divine grace; but he avoided the high predestinarian extreme on the one side, the sacerdotal on the other, while he retained elements of both, the bondage of the will and the efficacy of the sacraments to communicate supernatural grace. Calvin again was much more simple, consistent, severe. The sacerdotal and conditional element in Augustine he repudiated entirely; the other he adopted and developed. The fundamental speculative principle of his system was the omnipotence of God, or the almighty will apprehended in relation to a world it had created and now sustains. The divine will so apprehended could not but be the primary, in one sense the sole, cause of all things, not excluding sin. And this Calvin both thought and stated.<sup>1</sup> But the point at which he made this speculative principle assume a specific and concrete value was the sinfulness of man.<sup>2</sup> The race was corrupt, guilty. The will was in bondage, could perform no condition, whether of an intellectual or ceremonial, mental or sacerdotal, kind, necessary to salvation. Hence God had to act in a sovereign unconditional way, elect some, reprobate others. Since the man was utterly impotent for good, God had to save the man apart from all conditions, or he must perish.

The three principal systems of the Reformation-period being thus at once related to Augustine and distinguished from him, retained each in its respective Augustinian element the doctrine of infant condemnation. As a sacerdotalist, Augustine held that unbaptized infants perished. The Roman Catholic Church, the incarnation of the most extravagant sacerdotalism, held strongly, asserted roundly, the same. As an unconditionalist he held that infant as well as adult might be elected or reprobated. The Reformed Church, expanding and emphasizing this position, held the same. As a thinker in whose mind the two elements mingled, and when in juxtaposition modified each other, he so blended the two as to make the culpable and lost state changeable through the sacramental grace, therefore still leaving the unbaptized infants without mercy or hope. The Lutheran Church, the embodiment of this inconsistent association, could not but do the same.

The Roman Catholic, Lutheran, and Reformed Churches thus all alike held infant condemnation, but each on different grounds. Into these grounds, however tempting the field, we cannot, at least so far as the two former are concerned, now enter. It would lead us into their respective doctrines of original sin on the one hand, and of the

<sup>1</sup> *Institutio Christ. Relig.*, lib. iii, c. 23, § 7, et seqq. It is needless to discuss here whether Calvin was a supra- or an infra-lapsarian. He was neither, at least as the terms were afterwards used, but partly one, partly the other. He retained positions Gomarus would have repudiated; enunciated principles Davenant would have denied.

<sup>2</sup> *Baur's Der Gegensatz des Katholicismus und Protestantismus*, p. 142.

church and sacraments on the other. As stern space forbids the briefest glance into these regions, we can only say that the Roman Catholic and Lutheran agreed, though for very different reasons, in this, that all unbaptized children perished. The following proofs and references must suffice.

1. ROMAN CATHOLIC.—“If any one says that baptism is free, that is, not necessary to salvation, let him be anathema.”<sup>1</sup> “The church has always believed that infants perished, if they died unbaptized.” “Although children are, without their own fault, left unbaptized, yet they do not perish without their own fault, since they have original sin.”<sup>2</sup>

2. THE LUTHERAN CHURCH.—“They (the Lutheran Churches) teach that, after the fall of man, all men born by natural generation have original sin, . . . and this original corruption (*vitium*) is true sin, damning and bringing eternal death upon those who are not regenerated by baptism and the Holy Spirit.”<sup>3</sup> “Concerning baptism, they teach that it is necessary to salvation, . . . that infants, through baptism, are received into the grace of God and become sons of God. . . . They condemn the Anabaptists, who reject the baptism of infants, and affirm that infants without baptism and beyond the church of Christ are saved.”<sup>4</sup>

From this hasty dismissal of the Roman Catholic and Lutheran Churches we return to the Reformed. The severe simplicity of Calvin's mind strove after abstract unity—the perfection of a system logically constructed from a single principle. He seized Augustine's speculative principle, scornfully rejected the sacerdotal as developed by Rome and as modified by Luther. *Cadit igitur homo, Dei providentia sic ordinante: sed suo vitio cadit.*<sup>5</sup> Adam was “not simply a progenitor, but, as it were, a root,” and therefore, “the human race has been deservedly vitiated by his corruption.”<sup>6</sup> Each man then is born “corrupted in all parts of his nature,” and because so corrupted, “righteously condemned before God.”<sup>7</sup> Even “infants bring their own condemnation with them *a matris utero*,” their “whole nature is a seed-plot of sin, which cannot but be odious and abominable to God.”<sup>8</sup> Of this corrupt and condemned race “eternal life is pre-ordained to some, eternal condemnation to others.”<sup>9</sup> Calvin scruples not himself, and he mocks those who do, to call the one election, the other reprobation, for “whom God passes by he reprobates.”<sup>10</sup> In both the election and reprobation, God is absolute, unconditional; simply “because he wills.” Some men

<sup>1</sup> *Concilii Tridentini Canones et Decreta. De Baptismo*, c. v. See also *Ib.*, Sessio v., § 4. *Catechismus Romanus*, 11, 2, 31.

<sup>2</sup> Bellarmine, *De Sacramento Baptismi*, 1, 4.

<sup>3</sup> *Confessio Augus.*, art. ii.

<sup>4</sup> *Ib.*, art. ix. Also *Form. Concord.*, art. 12.

<sup>5</sup> *Inst. Christ. Relig.*, lib. iii, c. 23, § 8.

<sup>6</sup> *Ib.*, ii, c. 1, 6.

<sup>7</sup> *Ib.*, ii, 1, 8.

<sup>8</sup> *Ib.*, ii, 1, 8.

<sup>9</sup> *Ib.*, iii, 21, 5.

<sup>10</sup> *Ib.*, iii, 23, 1.

"are predestinated, apart from their own desert, to eternal death."<sup>1</sup> Such a system admits, we shall not yet say demands, the condemnation of some infants. Since the choice and rejection have no regard to conditions to be performed, to voluntary merit or demerit, age can have no significance. The old and young are both guilty, condemned,<sup>2</sup> and the will of the unregenerate adult can as little choose good as the will of the unconscious child.<sup>3</sup> The only will that can choose to salvation therefore is the divine. The units it has to elect or reprobate, and the mass to which they belong, are all alike corrupt and culpable, while this very corruption and culpability have their cause in the divine will. Now we may perhaps understand the oft-quoted and terrible passage—"Again I ask, whence has it happened that the fall of Adam should involve so many nations, together with their infant children, in eternal death, except because God so pleased? . . . I confess that this is indeed a dreadful decree."<sup>4</sup> This *Decretum horribile* rendered the reprobation of infants as little repugnant as the reprobation of adults either to Calvin or his system.<sup>5</sup>

So much for the system as speculative. Now we must look at it as applied. Calvin had to baptize children. What did baptism mean? He rejected sacramental grace. Baptismal regeneration was an absurd fiction. Nor was baptism necessary to salvation.<sup>6</sup> It was simply a sign and a seal. But if a sign, then a sign of something—salvation: if it sealed anything, it sealed "the grace of adoption."<sup>7</sup> But this was to admit that the saved and the unsaved could be distinguished, and this distinction had to proceed on grounds strictly conditional. The following extract from a letter to a bereaved parent puts the matter admirably:—"Baptism is indeed the sign of salvation, and the seal, that we are accepted of God. But in either circumstance we are inscribed in the Book of Life, as well by the free grace of God as by his promises. Our children accordingly are redeemed, for it is written, 'I am the God of thy children;' other-

<sup>1</sup> *Inst. Christ. Relig.*, iii, 23, § 2. Also *Com. in Ep. Pauli ad Rom.*, ix, 11. Tholuck's Ed., pp. 139, 140.

<sup>2</sup> *Sola vitiositas, quae diffusa est per totum humanum genus, antequam emergat in actum, ad damnationem sufficit. Com. in Ep. Pauli ad Rom.*, c. ix, 11, p. 140.

<sup>3</sup> *Inst. Christ. Relig.*, lib. ii, c. 3, § 5.

<sup>4</sup> *Ib.*, iii, 23, § 7.

<sup>5</sup> It seems almost superfluous to insist so much on this matter. Infants were to Calvin just as proper objects of election or reprobation as adults. That lies at the very foundation of his system—comes out everywhere in his Commentaries, his Tracts, his Institutes. In our necessarily limited space, quotation is impossible. We can do little else than show that it was a logical necessity to his system. However, we may refer to a passage still more explicit than the one in the text, in his *De Aeterna Dei Predestinatione*, as published in the *Tractatus Omnes*, edition 1612, p. 709. He there quite explicitly states that while some children stand at his right hand, "Christ will separate at the last day others to his left," their only sin having been original.

<sup>6</sup> *Inst. Christ. Relig.*, iv, c. 15, § 20; and c. 16, § 26.

<sup>7</sup> *Ib.*, iv, c. 14, § 23; c. 15, §§ 1—14.

wise they could not be baptized. If your own salvation, therefore, be secured by the promise, and be well grounded in itself, we cannot suppose the children who die before baptism to be lost."<sup>1</sup> Now, that quotation distinctly declares that "there is a well grounded hope" as to the child's salvation. Why? Because the parent was a believer. But here is a condition as distinct as any one can be, and in specifying it even Calvin has descended from his lofty unconditionalism.

But again, did Calvin allow any child to be baptized? Certainly not. He refused baptism to the children of unbelievers.<sup>2</sup> Why? Because they had not the thing signified—salvation. They were aliens, outside the covenant, for whom no hope could be entertained. But this was as decidedly to pronounce such children reprobate as he had before pronounced others elect. His reprobation, in short, became as conditional as his election.

Calvin, therefore, while he made baptism *only expressive* of the thing, the Roman Catholic and Lutheran Churches made it *communicate*, yet in the practical issue he and they agreed. The two former baptized to save, Calvin baptized because saved,<sup>3</sup> but his declaratory as much as their regenerative rite was confined to the saved. They, through baptism, gave a conditional salvation; he, through conditional baptism, expressed his faith in a conditional salvation. This inconsistency might have its controversial use, but the one thing noteworthy meanwhile is this—Calvin had rejected the Papal church, and the Lutheran sacramental, theory, but in his doctrine of the covenant he introduced a notion which played in his system the same part those theories played in the others. What baptismal regeneration did for Roman Catholic and Lutheran infants dying in infancy, natural generation, or birth under and within the covenant, did for Calvinistic.<sup>4</sup> And as the sacerdotalists left the unbaptized to

<sup>1</sup> Henry's *Life and Times of Calvin*, v. i, p. 473 (Stebbing's translation).

<sup>2</sup> See letter to Knox, quoted M'Crie's *Life of Knox*, p. 447. He allowed, however, the faith of the grandparent to stand for the faith of the parent, provided proper sponsors could be found. Here, too, is a curious apparent anomaly to be explained. The Roman Catholic and Lutheran Churches allowed the laity and women in extreme cases to baptize, but this Calvin sternly forbade. The clergy must administer the sacrament. *Inst.*, iv, c. 15, § 20. This was simply another proof of his conditionalism. The minister could determine who were and who were not saved.

<sup>3</sup> *Inst.*, iv, c. 15, § 22.

<sup>4</sup> *Tractatus Omnes*, p. 347. Calvin simply carried the condition a step farther back, and from a sacramental to a natural event; but certainly birth within the covenant played the same part in his system that baptismal regeneration played in Augustine's and Luther's. He was never weary of repeating that "children of believers were adopted by the Lord before they were born;" and then quoting as proofs such texts as Gen. xvii, 7; Acts ii, 39; 1 Cor. vii, 14. But this was conditional; God had regard to the circumstance of birth—to the faith or piety of the parents. Yet with a strange inconsistency he held that the children of godly parents were born as corrupt and guilty as the children of the ungodly.—*Inst.*, ii, c. 1, § 7. The position involved many contradictions. Either all the children of godly parents were born saved, or only those dying in infancy. If the former, then many who had once been saved fell away, and the decree of election was reversible. If the second, then the cir-



perish, this conditional unconditionalist abandoned those outside the covenant to the same fate.

Before leaving the Reformation-period, we may observe that there was one Reformer who had healthier views on these points, and who, had he been spared to found a theocratic state like Geneva, and exercise an influence like Calvin's, might have given to Protestantism a nobler and happier anthropology—Ulrich Zwingli. He has declared in his *Fidei Ratio* that original sin is not true and proper sin, that it is a "disease," a "condition" of servitude and death, into which Adam has brought us; but it is not a crime, involving culpability. And though he does say that we are "born slaves, and children of wrath, and obnoxious to death," yet he uses no single expression incompatible with the salvation of all departed infants. And with a noble humanity worthy of the most heroic reformer, he declared pagan virtues to be good and beautiful, and expressed the hope he held of meeting the Greek sages and the Roman heroes in heaven. Perhaps in that one hope there was more of Christ, more of essential Christianity, than in all the points over which the reformers so fiercely wrangled among themselves.

#### VII. THE CHURCH SYMBOLS AND THEOLOGIANS OF THE SIXTEENTH CENTURY.

Calvin was the theological father of the reformed churches; Geneva the fountain whence they drew at once their theology and polity. Prior to the rise of Calvin, Zwingli had promised to shape their creed; after it, the sterner theology became general and absolute. Arminius long afterwards remarked that the earlier symbols were more liberal and less necessitarian than the theology against which he had to contend.<sup>1</sup> The pre-Calvinian symbols were as mild in their anthropology as the post-Calvinian were severe. Thus the Confessions *Argentinensis* (1530), *Basilensis prior* (1532), and *Helvetica prior* (1536), were, not explicitly indeed, but implicitly, favourable to the salvation of all dying in infancy, i. e., contained principles that logically involved it. But those drawn up afterwards rested on harsher principles. Thus, the *Confessio Helvetica posterior* declares original sin to deserve not simply physical death, but eternal punishment,<sup>2</sup> and limits baptism and the covenant and promise of God to the children of believers.<sup>3</sup> The *Confessio Gallica* (1559) asserts that original sin suffices to "condemn before God all and every man (*omnes et*

cumstance of early death, not simply of birth, was a necessary condition of salvation. Besides, since many who lived, while they had been baptized as saved, turned out to be lost, what assurance had they that similar differences did not exist among those who died? In short, baptism, even as modified into a sign and seal, was an utterly homeless and incompatible element in the Calvinistic system. Some very effective criticism of this point in Calvin's system may be found in Bellarmine, *De Sacramento Baptismi*, lib. i, c. 4; Bossuet, *Hist. des Variations des Eglises Protest.*, liv. ix, §§ 6—19.

<sup>1</sup> *Works*, v. i, p. 558. (Nichol's Edition).

<sup>2</sup> C. viii.

<sup>3</sup> C. xx.

*singulos homines*) to eternal death, without excepting even infants as yet unborn" (*ne parvulis quidem exceptis adhuc in utero matrum delitescen- tibus*).<sup>1</sup> The Anglican Articles (1551, again 1562) are more indefinite, speak a sort of double language, partly Calvinistic, partly sacerdotal; but so far as the first is employed the condemnation of heathen infants is implied, so far as the second, the condemnation of the unbaptized.<sup>2</sup> "Original sin" "deserveth God's wrath and damnation;" and the most merciful thing to be said is "there is no condemnation to them that believe and are baptized."<sup>3</sup> The *Confessio Scoticana* (1560), while wonderfully mild, says the same thing.<sup>4</sup> The *Confessio Belgica* (1562), afterwards adopted and approved at Dort (1618—19), says that original sin is "a corruption of the whole nature, by which infants themselves are polluted, even in their mother's womb, . . . and is so detestable and execrable before God as to suffice to the condemnation of the human race."<sup>5</sup>

The framers of these symbols certainly never imagined that all infants were saved. The condemnation of the great majority was rather an accepted commonplace. This is evident the moment we turn to their writings. William Tyndale held that "in our mother's womb we had fellowship with the damned devils."<sup>6</sup> Bradford occupied a position quite as strong.<sup>7</sup> Beza, more Calvinistic in many respects than Calvin himself, has stated the general doctrine sharply enough, though we have not met with any specific application of it.<sup>8</sup> Peter Martyr, Italian by birth, Genevan by conviction, English by adoption, may be regarded as in many senses and ways a representative man, and he says—"Many among the Jews and Greeks perish in their very infancy and are damned, and are numbered therefore among those whom God hates, in whom, nevertheless, he is unable to foresee any evil work."<sup>9</sup> Zanchius, an Italian too, was another distinguished Genevan convert and disciple, and he says—the passage is one among many—"Although sins are not the cause of rejection, yet they are the cause of condemnation, to which the reprobated are ordained and destined. For no one will be condemned except on account of his sins; if not many and actual, as children (*pueri*) are reprobated, at least on

<sup>1</sup> C. xi.

<sup>2</sup> The Anglican theology, like the Anglican Church, was emphatically a compromise, and the component parts are often very incompatible. Art. xxvii can be construed so as not to teach baptismal regeneration; but on this point the Order for Baptism is quite explicit. As to the sacerdotal element, see the Ten Articles of Henry viii in Burnet's *Addenda to Collection of Records*; as to the other, it is enough to name Hooper, Bradford, and Coverdale.

<sup>3</sup> Art. ix. Burnet, *Exposition of the xxxix Articles*, while trimming, as his wont, does not pretend that "the great divines" who drew up the Articles believed all departed infants saved.

<sup>4</sup> C. iii compared with c. xxiii. See Confession, Knox's *Hist. Reform.*, v. ii, pp. 95—120 (Laing's Ed.) A document altogether exemplary and superior in its moderation and caution.

<sup>5</sup> C. xv.

<sup>6</sup> Quoted Hunt's *Religious Thought in England*, p. 7.

<sup>7</sup> *Ib.*, p. 39.

<sup>8</sup> *Com. in Nov. Test.*, specially Rom. v, 12—19; ix, 7—13. 1 Cor. vii, 14.

<sup>9</sup> *Com. in Rom.*, ix, 11. Quoted Morison *Rom.* ix, p. 220.

account of one original sin, as the sacred Scriptures plainly teach."<sup>1</sup> William Perkins, the English Puritan, father of Calvinistic practical theology, or rather Calvinistic casuistry, was once an authoritative name, and he says—"Many die in their infancy, and many are foolish and mad all their life long, upon whom we cannot say, that this universal grace is bestowed."<sup>2</sup> "Adam's sin was our sin, and therefore, seeing infants partake with him in the sin, it is just with God they should partake with him in the punishment."<sup>3</sup> Note the dubiety in this quotation—"By means of his (i. e., the believer's) faith, his child is in the covenant, and consequently, is to be accounted holy, in the judgement of charity, till God manifest the contrary."<sup>4</sup> Yet he also says—"That stain of original sin will have sufficed to condemn many infants of pious parents dying before the use of reason."<sup>5</sup> A theologian, whose activity falls in about equal parts into the sixteenth and seventeenth centuries, may fitly close this section. "Neither Zwingli nor Calvin, nor any of our divines, place in heaven among the blessed all infants indefinitely who die either without baptism, or unborn, or in birth, or whilst being carried to baptism. But they so judge, according to the rule of charity, concerning those infants alone, should they be overtaken by death, who, as born in the covenant, belong to the church. And they do this on the excellent authority of the promise made to parents and children in the covenant—'I will be thy God, and the God of thy seed;' while we do not violate the election of God, which as of old, in the family of Abraham and Isaac, it made a difference, Rom. ix, 11, so now among the children of believers, and its ways we should neither curiously scan nor blame, but adore. This is the opinion which we and our divines have always held on this question."<sup>6</sup> The Calvinism of the sixteenth century could only say: heathen children—certainly lost; Christian children—perhaps saved.

### VIII. THE SYNOD OF DORT.

Towards the close of the sixteenth century, and throughout the greater part of the seventeenth, Holland was the great arena of the theological activity of the Reformed Church. The patriotic struggle which the United Netherlands waged against the gigantic power of Spain roused the Dutch states into heroism, quickened their energies in every direction, not least in the theological. The struggle seemed about the most desperate possible, and its leaders might well feel the need of a religion that could make them stern as the ancient Stoics.

<sup>1</sup> *Opera Omnia*, v. ii, 547.

<sup>2</sup> *Treatise of Predestination*, Works, p. 629.

<sup>3</sup> *Com. on Gal.*, Works, p. 373.

<sup>4</sup> *Ib.*, p. 204. Perkins was in many respects a typical English Puritan; and so we may append a few more references, pp. 259, 263, 611. In the latter he argues no more than original sin is necessary to reprobation.

<sup>5</sup> *Armilla*, cap. 52, p. 281.

<sup>6</sup> Pareus, *De Amissione Gratiae et Statu Peccati*, contra Bellarmine, lib. vi, p. 891. Quoted *Acta et Scripta Synod. Dord.*, p. 21.

Calvinism was a faith meet for the men, and Orange and St. Aldegonde found in it much of the almost fatalistic strength with which they defied the power of Philip. Another cause co-operated to naturalize and develop Calvinism in Holland. It now became what Geneva had been earlier—the City of Refuge to which Protestants, persecuted in other countries, fled. These were commonly intolerant, uncompromising men, determined to sharpen to the keenest point the antitheses between Rome and Geneva. Englishmen, driven from home by the Marian persecution; Frenchmen, who had escaped from St. Bartholomew and an exterminating civil war; Scotchmen, seeking a field for their controversial genius such as even our own turbulent country did not afford—came each to Holland to swell the tide of theological thought. Twenty French theologians held at one time offices in Holland.<sup>1</sup> William Ames, a Puritan, too stern and extreme to remain safely in protestant England, filled a professor's chair at Franeker. The Pole Maccovius, the Friesland Sibrandus Lubbertus, were his colleagues. Pastor Robinson preached at Leyden. There, too, Andrew Rivet lectured awhile. Books too violent to be printed in England or France found a ready press and an open market in Holland. The native theology leant to mildness, the sweet influence of Thomas à Kempis and the Brethren of the Common Life was still felt; but the stern necessities of the war, the fierce activity of the immigrants, carried the day, and Holland became the home of a second and extremer type of Calvinism.

In this country, then, the doctrine of infant condemnation receives, fitly enough, its most pronounced form; but here too the salvation of all departed infants was first explicitly formulated.<sup>2</sup> The praise of so doing belongs to a Baptist sect, despised as illiterate and fanatical,—the Mennonites, who say in their Confession of Faith (1580), “that no one of his (Adam's) posterity is born guilty of sin or liable to punishment.”<sup>3</sup> But the question first came up specifically in the Arminian controversy. Its earliest appearance is as the first count in the first public indictment of Arminius. “That no one was condemned except for sin, and that all infants were for that reason excluded from condemnation.”<sup>4</sup> And he specifies in his declaration, as one of the gravest charges against him, “the eternal salvation of infants.”<sup>5</sup> It was neither a fundamental nor a prominent position, but an integral part of Arminius' system, and its being forced into the front shows its peculiar offensiveness. It was seized and exhibited

<sup>1</sup> Dorner, *Geschich. der Protest. Theologie*, p. 405.

<sup>2</sup> Of course it is not meant that infant salvation had not been held before, or even by any other since Augustine. The German Anabaptists of Luther's time seem to have held it, which was to their credit, fanatics as they were,—as no doubt did many earnest souls unwarped by system.

<sup>3</sup> Art. 4. The arguments which helped the honest men to this conclusion were not so sound as the conclusion itself. How it shocks a modern Lutheran, see Guericke, *Symbolik*, p. 307, a modern Roman Catholic, Möhler, *Symbolik*, 428.

<sup>4</sup> Arminius' *Works*, v. i, p. 117. (Nichol's edition.) Guthrie's *Translation of Brandt's Life*, p. 64.

<sup>5</sup> *Works*, i, p. 534.

as a self-evident and monstrous heresy. But Arminius, preferring to join issue on principles rather than details, held a somewhat reserved course on the subject. It soon, however, rose into importance in the controversy. It was, on the one hand, a legitimate, indeed, a necessary deduction from Arminian premises,—first, from the notion of sin, personal as alone culpable; next, from the notion of grace, as allowing no man to perish except through his own fault.<sup>1</sup> On the other hand, the case of infants was supposed to be an unanswerable argument against the Arminian doctrine of election, and as such received the prominence commonly given to arguments considered conclusive. A specific case will illustrate at once its use and the antagonistic views. The Calvinist Ames and the Arminian Grevinchovius had disputed at Leyden. The former held that election was unconditional, the latter that it was conditional; i. e., the one said it was without, the other with, foresight of faith. But Ames adduced the case of infants elected to salvation without any foreseen faith, and argued, since election is unconditional in their cases, it is unconditional in all. Grevinchovius denied, very unhappily, that there was any election, as Ames understood, of some infants in opposition to the reprobation of others. And so, he insisted, election in any sense whatever in their case was without foreseen faith. Hence Grevinchovius was forced to deny the matter *simpliciter*; i. e., any election of one infant in preference to another, because all were saved. Ames replied thus,—“(1.) All men in the counsel of God are either elected or reprobated. He elects some, not all the human race; the rest are passed by, rejected, or reprobated. Infants are a part of the human race, and must be termed either elect or reprobate, and the mealy mouth (*mitissimum os*) of Nicolas, which shouts that Augustine and the others are cruel who think that not all infants are saved, will by no means in the same breath affirm that all are reprobate. (2.) If infants are saved, then there is a certain election of infants, because salvation is a fruit of election, Rom. xi, 7; but they are saved, therefore there is some election of infants. (3.) That decree by which God determines to save certain persons is election. For this is that election which, at all events as regards adults, is said to depend on foreseen faith; but there is the same sort of decree concerning infants, therefore, there is also an election of infants.”<sup>2</sup> He proceeds:—“That this election of infants is not common, but only of individuals, can be proved from the result.” He supposes, borrowing an illustration from Augustine, twins born from a courtesan, and exposed. One dies and is saved; the other lives, becomes a bad man, dies in his sin, and is lost. The cause of the difference in the two cases is traced to the will of God; and the inference is—the reprobation of the one from its birth was as fixed and right as the election of the other.<sup>3</sup> In short, unless reprobation of infants be understood, reprobation of adults is absurd and impossible.

<sup>1</sup> Arminius' Works, 565.

<sup>2</sup> *Rescriptio scholastica et brevis ad Nic. Grevinchovii Responsum*, pp. 71—72.

<sup>3</sup> *Ib.*, pp. 72—74.

This case has been given in such detail for two reasons,—(1.) To show that the general salvation of infants was necessary to the Arminian system: to concede their universal condemnation was to abandon the position,—unbelief alone can condemn. To hold their partial salvation was to fall back into unconditionalism, and so the Arminian was compelled to say—"all are saved." (2.) To show that in the Calvinistic system infants were as fit subjects as adults for the reprobating decree. Except infants from the latter, and a conditionality and partiality to a given age were introduced which invalidated the entire system. Hence the antagonism became more sharp, and the rival positions stated with a decisive strength.

The controversy culminated in the Synod of Dort, 1618—the nearest approach ever made to an œcumenical council of the Reformed Church. There were deputies from all the native Dutch churches. Deputies too from Geneva, from Bremen, from Great Britain, from Switzerland, from the County Palatine, from all the Reformed Churches, except France, whose deputies, headed by Du Moulin and Rivet, were forbidden by the Catholic king to attend.<sup>1</sup> The Synod was a curious compound of moderation and passion, intolerance and compromise. The native bigots, with a fierceness which displeased the foreigners, carried the dismissal of the Remonstrants;<sup>2</sup> the moderate divines carried against Gomarus and his school the doctrinal decrees.<sup>3</sup> But whatever diversities might exist there was unanimity as to the election of some infants, and the reprobation of others. The Remonstrants, anxious to present their

<sup>1</sup> Quick's *Synodicon*, v. ii, p. 14.

<sup>2</sup> Wise and moderate John Hales, who was persuaded, from what he saw and heard at Dort, "to bid John Calvin good night," thus describes the dismissal—"Against Mr. Praeses so rough handling the Remonstrants at their dismissal, there are some exceptions taken by the deputies themselves. The foreigners think themselves a little indirectly dealt withal, in that it being proposed to the whole Synod to pass their judgement concerning the behaviour of the Remonstrants, the provincials were not at all required to speak, and by these means the envy of the whole business was derived upon the foreigners. Whereas, on the contrary, when the like question was proposed formerly, and the foreigners had spoken very favourably in the Remonstrants' behalf, the provincials struck in, and established a rigid sentence against the foreigners' liking. So that there is little regard given to the judgement of the foreigners, except they speak as the provincials would have them. . . . The Synod ought to have been consulted with, and a form of dismission conceived and approved of by all; which should, in the name of the Synod, have been pronounced and registered; whereas now the Synod stands indicted of all that unnecessary roughness which then was practised. It had stood better with the honour of the Synod to have held a more peaceable and passionless order."—*Golden Remains*, pp. 461, 462.

<sup>3</sup> The theology of the Canons is infralapsarian, the extreme theologians were supralapsarians. The two schools agreed as to the *unconditionality* of the elective decree; they differed as to whether the decree preceded or succeeded the fall. The supralapsarian said—the elective and reprobative decree is first in the divine purpose, though last in execution, and the fall is ordained as the *means* of its accomplishment. The infralapsarian said—the decree regards man as fallen, and comes in to determine, absolutely and necessarily, whether he shall be saved or lost. Many in the Synod who held the former agreed to the latter as the better suited and more intelligible for the people.

views in the mildest and least offensive forms, had, on this specific point, carried their moderation into compromise. Their statement was as follows:

They hold "that all the children of believers are sanctified in Christ, so that none of them, departing from this life before the use of reason, can perish. And they by no means suppose that some children of believers, dying in their infancy, before they themselves have committed any actual sin, are in the number of the reprobate."<sup>1</sup>

This was simply mild Calvinism, only more certain than usual, and a concession which both betrayed Remonstrant principles, and failed to conciliate their enemies. These latter entirely ignored the authorised statement on this question; saw that general infant salvation was necessary to Arminianism; and so proceeded to "gather materials out of the Remonstrants' books, whence they may frame their theses and propositions which must be the subject of disputation."<sup>2</sup> With what success and results we have now to see.

1. Three Belgian professors thus judge:—The Remonstrant thesis is—"There is no election or reprobation of infants." The orthodox antithesis is—"The condition is very different of those infants who are born of parents within, and of those who are born of parents without, the covenant; because Scripture pronounces the latter impure and aliens from Christ and the covenant of grace." Certain proofs are next cited, and the professors say—"From these places we conclude that children of believers dying in infancy should be considered elected, since they are graciously removed from this life by God before they have violated the conditions of the covenant. But the children of unbelievers are placed (*constitutos*) outside the church of God, and are to be abandoned to the judgement of God."<sup>3</sup>

2. The opinion of Sibrandus Lubbertus, in which the three former divines agree. *Thesis*—"God passes by, in his eternal election, some who are guilty of original sin alone." *Proof*—"The perishing (*interitus*) of many infants, who die outside the church and Christ, proves this thesis." *Thesis*—"There is an election and a reprobation of infants." *Proof*—"Scripture, Rom. ix, 7, proves this thesis. The promise belongs to the infants of the church, Acts ii, 39. To others outside the church no promise has been made."<sup>4</sup>

<sup>1</sup> *Acta Synodi*, pars prima, p. 127. *Theses Remonst.*, de primo art., ix. The Remonstrants go on to speak as if they held a species of baptismal regeneration; and after having pronounced all infants of believers saved, give, very uselessly, as additional reasons for their salvation, baptism and the prayers of the church. Bossuet has remarked this curious reference, and supposes that it was designed to point out the inconsistency of the Calvinistic doctrines of baptism and predestination. *Hist. des Variations des Eglises Protest.*, liv. xiv, § 24.

There are two sets of the Remonstrant Articles, one in the *Acta Synodi*, issued by the Calvinists, another in the *Acta et Scripta Synodalia Dord.*, issued by the Arminians. They differ a little in certain parts, though substantially the same. Our quotation is from the former.

<sup>2</sup> Hales, *Golden Remains*, p. 461.

<sup>3</sup> *Acta Synodi*, pars ii, p. 13. My copy (quarto, 1620) has been somehow misarranged. The index has one order the parts another. I follow the internal arrangement.

<sup>4</sup> *Ib.*, p. 26.

3. Gomarus says—"Damnation, which is due to every sin, even though not actual (Rom. v, 12—14, 21), follows on account of original sin alone, and, therefore, the infants of unbelievers, as aliens from the covenant of God, are not born again, are by nature children of wrath, without Christ, without hope, without God (Eph. ii, 3, 12); as, both in the flood, the infants of the world of the ungodly, and in the conflagration, the infants of the impious Sodomites, perished, and have been justly subjected, along with their parents, to the wrath of God."<sup>1</sup>

4. The opinion of the Deputies of South Holland. "All infants, on account of original sin, are obnoxious to eternal damnation; and that infants of believers who live to years of maturity may be reprobates both Scripture and experience clearly testifies. But whether among the infants of believers dying in infancy, without any actual sin, reprobation may also exist, they think that this should not be curiously inquired into, but Christian parents ought to believe in the election and salvation of their children, because there are certain texts, such as Gen. xvii, 7; Matt. xix, 14, &c., which take from them every occasion of doubt."<sup>2</sup>

5. Since it is useless to multiply quotations where there are so many exactly similar,<sup>3</sup> we shall give only other two judgements, those of the most moderate men in the Synod. (1.) The English divines. The Thesis—"There is no election of infants dying before they have the use of reason," is condemned thus—"But if this be the meaning of the proposition, that there is no election of infants, that is to say, of infants one before another, as if all were promiscuously saved, neither truly hath that supposition any good ground, nor this supposition being granted will the aforesaid position follow. For the circumstance of age is impertinent, and hath no operation to the establishing or taking away of God's election."<sup>4</sup> (2.) The divines of Bremen,—and we shall quote their judgement as given in the words of a shrewd observer,—"Next was read the judgement of the Bremenses, which was of a just length, very sound and accurate, and in all things agreeable to the other judgements read before, except only with this difference, whereas other judgements had said either nothing of the election and

<sup>1</sup> *Acta Synodi*, pars ii, p. 33.

<sup>2</sup> *Ib.*, 50.

<sup>3</sup> Passages identical in meaning with those quoted in the text may be found, *Acta Synodi*, pars ii, pp. 67—73, 96, 115, 116. Pars iii, pp. 11, 46, 51, 73.

<sup>4</sup> *The Collegiate Suffrages of the Divines of Great Britain, delivered in the Synod of Dort, March 6, 1619.* This book is the English version of the *judicia* published in Latin in the *Acta Synodi*. It was probably published as a report for the home church. The English deputies were Doctors Carleton, Davenant, Ward, and Hall. They were all then moderate Calvinists,—by no means so extreme as the Westminster divines. Carleton was bishop of Llandaff, afterwards of Chichester. Davenant became bishop of Salisbury; Hall of Norwich. Hall became famous as a defender of the divine right of Episcopacy—the Hall of the Smectymnuus controversy, memorable as drawing John Milton into the arena. Davenant and Carleton both lived to write against the English Arminians. From Hales' *Letters, Golden Remains*, 454, it is probable that Carleton drew up the passage in the text. He was a more moderate Calvinist than Davenant.



salvation of infants begotten of faithful parents, and dying in their infancy, or they which had touched it had determined that faithful parents had no reason to doubt of it; but might very well for anything they did know, hope and persuade themselves of it: the Bremenses did absolutely determine that all such infants dying in their infancy, if they were baptized, were certainly saved; concluding it not only *ex judicio charitatis*, as others had done, but *ex judicio certitudinis* too."<sup>1</sup>

The highest thing then that the more moderate divines at Dort could say was, the departed infants of godly parents were, *ex judicio charitatis*, to be held as saved; the best thing the most moderate could say was, they are saved, *ex judicio certitudinis*. Neither had any hope of those outside the covenant. Their case was hopeless—they were altogether lost. That there was the most dismal unity on this point, no one can doubt.<sup>2</sup> But in one respect, as a little side controversy shows, there was a slight difference. The more moderate thought that "ethnick infants" might through baptism and adoption into a Christian family be Christianized. But the more extreme thought this altogether unwarrantable. To administer baptism in such a case might be to declare a reprobate elect and saved. Conversion in manhood could alone manifest election, and man's impatience must not outrun the will of God. And the extreme men carried the point. The Synod decreed "That till they (children born of heathen parents) came to years of discretion, they should by no means be baptized."<sup>3</sup>

Let us now, under these blended lights, examine the Synod's formal deliverance on this point—"Since we must judge concerning the will of God from his own word, which testifies that the children of believers are holy (*sanctos*), not indeed by nature, but by the benefit of the covenant of grace, in which they are comprehended with their parents, pious parents ought not to doubt concerning the election and salvation of their children whom God may call hence in their infancy."<sup>4</sup>

Let the studious silence as to "ethnick infants" be noted. They

<sup>1</sup> Hales' *Golden Remains*, pp. 498, 499. The letter, however, is from Walter Balcanqual, the Scotch deputy. Martinius of Bremen held universal grace. He was probably the means of Hales' conversion from Calvinism. *Golden Remains*, 461.

<sup>2</sup> The terrible words of the Remonstrants, written under a burning sense of wrong, are hardly too strong—"The Contra-Remonstrants are accustomed to include in the number of the reprobate not only all adult Gentiles, unbelievers, the most of their tender and hardly born children, whom, even when dying before the age of reason, they affirm to be destined to eternal torments, to the praise of the divine severity; but also not a few children, even of believers, warm from the maternal blood—those tender souls, hardly ushered into the light, as if born expressly to suffer eternal misery and endure indescribable torments in body and soul, to the glory of God."—*Acta et Scripta*, p. 21.

<sup>3</sup> Hales, *Letters from Dort*, *Golden Remains*, pp. 387, 390—393, 400. The decision greatly scandalised the wise and moderate "ever memorable" John Hales.

<sup>4</sup> *Canones Dord.*, c. i, xvii. Episcopius, *Opera*, iv, p. 29, has a most effective criticism of this canon. He points out the indirectness of statement by which they imply that some children of believers may be lost, and then argues that

are not regarded as within the circle in which the elective decree operates. The possibility of their election is not even contemplated. For the very same reason that their baptism was disallowed, any allusion to them is here carefully excluded. Again, only the children of the godly are born within the covenant; those of the ungodly are born without. But since the covenant-idea was to the Calvinist what the church-idea was to the Papist—the circle beyond which was no salvation—all outside, infants included, were lost. The very expressive silence as to “ethnick infants” is thus equal to the statement that they are one and all reprobates. Once more, the very dubious tone used as to departed children of the godly is to be noted. “Pious parents ought not to doubt” (*dubitare non debent*). There is no certainty, only a perhaps. The Bremen divines were alone in their *judicium certitudinis*. The disconsolate Rachel must dry her tears, *ex judicio charitatis*! Dordrechtan Calvinism, after long and erudite incubation, can only say—all heathen infants are lost, Christian infants may or may not be saved. We can only hope the best.

#### IX. THE WESTMINSTER ASSEMBLY.

Our limits will not allow us to sketch, however briefly, the course of theological thought in the English Reformed Church. Yet we must glance at its more prominent features in order to understand the true *raison d'être* of the Westminster Assembly. The first Reformers held, on the whole, a modified Calvinism.<sup>1</sup> The modifying elements were mainly two—the ecclesiastical idea on the one hand, the sacramental on the other. Calvin's ecclesiastical polity, based on his theology, asserted the independence of the church from the state; the Anglican polity admitted, indeed reposed, on the supremacy of the civil power. The sacraments, in Calvin's system, were mere signs and seals of grace; in the Anglican, they had a double, indeed a contradictory, position, partly Calvinistic, partly sacerdotal, in which both elements were so united as to render it possible, were the one ignored, to develop the other into an extreme. There were two parties in the church,—one holding by the Calvinistic, the other by the Anglican

if they should not doubt concerning the salvation of the dead they should as little doubt concerning the election of the living, because they have the very same reasons for believing in the one that they have for believing in the other. Either all the infants of believers are holy, therefore all elect; or only all who die in infancy. But experience contradicts the first, a new revelation is needed to prove the second. Whether one or both are taken, contradiction and confusion result. Bossuet (*Histoire des Variations des Eg. Protest.*, liv. xiv, 37) points out that the Synod, in this canon, approved the Remonstrant doctrine,—only, of course, there was certainty in the one, there is dubiety in the other. He also declares (*Ib.*, § 66) that, “according to the principles of the Synod, all the children of believers, and all the descendants of those children till the consummation of all things, if their race endures so long, will be of the number of the predestinated to life.”

<sup>1</sup> This, of course, is to be understood of the intra-ecclesiastical Reformers, like Cramer, not of the extra-ecclesiastical, like Tyndale, who held much more extreme doctrines.

element. Hence arose the vesture controversy under Archbishop Parker. Hence too the ecclesiastical polity controversy, with Whitgift and Hooker on the one side, Cartwright and Travers on the other. The antagonism between the Calvinistic theology and the Anglican polity was not at first felt. The Genevan discipline was opposed, not the Genevan doctrine. Minor differences existed, but there was essential agreement. Hence Whitgift at once inhibited Travers and framed the Lambeth Articles, which were more Calvinistic than the xxxix. But the discrepancy soon became manifest. Under James, the Puritans were rigid, the Anglicans modified, Calvinists. The deputies to Dort were the latter, believing in episcopacy, the semi-efficacy of the sacraments, yet holding by the old unconditionalism. But the current soon swept past these middle men. Puritanism, denying at once their sacramental and political theories, developed into one extreme; Anglicanism, carrying these theories to their logical issues, developed into another. Hence the Dort deputies, such at least as remained loyal to Calvinism, found themselves in their old age in a very strange predicament. They had to oppose the theology of the Anglicans, which, owing to various causes, had become conditional or Arminian. They had to oppose the polity of the Puritans and their doctrine of baptism. The old modified Calvinism had, in short, become untenable,—rejected on the one hand, on the other developed into logical consistency.

The difference between Puritan and Anglican Calvinism cannot be better illustrated, so far as our present subject is concerned, than by their respective theories of baptism. Allusion has been made above to the discussion in the Synod of Dort as to "ethnick infants." The English deputies held that such infants, "if justly taken," "ought to be baptized;" the Dutch and Swiss Calvinists that they "ought not." The former thought that by baptism they would be adopted into Christian families and become heirs of the promise; the latter, that as "not born within the covenant" they could not "be partakers of the sign," and the "adoption could entitle them only to a terrene, not to a heavenly inheritance."<sup>1</sup> Now, the Puritans took up the latter position. Gataker, a distinguished member of the Westminster Assembly, defended it against Samuel Ward, the old Dordrechtan deputy. Davenant agreed with Ward.<sup>2</sup> The Anglican Calvinist would convert by baptism the "ethnick infant" into a Christian child. The stern Puritan would not recognize such an infant as either saved or salvable.

The action of the Westminster divines exactly harmonized with this position. Whenever they met, a committee was appointed to revise the xxxix Articles for the purpose of "rendering their sense more express and determinate in favour of Calvinism."<sup>3</sup> The ix Art., which treats

<sup>1</sup> Hales, *Golden Remains*, pp. 390—392.

<sup>2</sup> The *Disputation concerning the force and efficacy of Infant Baptism* between Gataker and Ward I have not seen. The remarks in the text are based on the account given of it by Mosheim in his notes on Hales' *Letters*. The *Disputation* is, I believe, in the second vol. of Gataker's *Opera Critica*.

<sup>3</sup> Neal's *Hist. of the Puritans*, v. iii, p. 55.

of original sin, concludes thus in the original—"Although there is no condemnation (*i. e.*, on account of original sin alone) to them that *believe and are baptized*, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin." The same sentence stands thus in the revised Articles—"Although there is no condemnation for them that *are regenerate and do believe*."<sup>1</sup> The words "are baptized," are omitted, and "are regenerate" substituted. The former might be explained to mean the necessity and efficacy of baptism to impart divine grace, and hence to teach the salvation of all baptized infants, Christian or heathen. The latter replaced the conditional human act by an unconditional divine operation.

The Westminster divines were certainly Puritan Calvinists of the most rigid type. They held in equal abhorrence latitudinarians like Hales and Chillingworth,<sup>2</sup> Anglicans like Montague,<sup>3</sup> and moderate Calvinists like Bishop Hall or Richard Baxter.<sup>4</sup> They had left the English deputies at Dort far behind. Cameron and the Saumur theologians they held as little better than Arminians.<sup>5</sup> Their sympathies were with the extremest Calvinists on the continent—Gomarus, Rivet, Du Moulin. Their determination was to give Calvinism a sharper and more rigid form than it had yet received in England. Revision of the Articles was soon found, under Scotch influence, much too superficial a thing. Doctrine and discipline must be reconstructed from the foundation,—from the former every conditional, from the latter every episcopal, element carefully excluded.

The divines chosen were admirably qualified for the work to be done. Their ecclesiastical differences were many, their theological few. Hence our task is the easier. We shall select a few representative men, and in the light of their words seek to interpret statements in the Standards which bear on our doctrine.

1. *Dr. William Twisse*.—This divine, subtle, erudite,—a rigid Puritan who had done yeoman's service against the royalists,—was nominated prolocutor. His theological position, supralapsarian, was well known, and his nomination virtually declared that he was the typical theologian, his the typical theology. He thus writes against Samuel Hoard, Laudian divine, who had attempted to prove that the decree of reprobation was not absolute—"If many thousands, even all the infants of Turks and Saracens dying in original sin, are tormented by Him (God) in hell fire, is He to be accounted the father of cruelties for this?"<sup>6</sup> "Touching punishing in hell, it is either spoken of infants or men of ripe years; if of infants departing in infancy, if guilty of eternal death, 'tis no injustice to inflict it; and

<sup>1</sup> The Revised Articles, as printed in Appendix vii, Neal's *Hist.*, v. iv.

<sup>2</sup> Neal's *History of the Puritans*, v. iii, pp. 82, 83.

<sup>3</sup> Baillie's *Laudensium Autocatakrisis*. This book is an invective against Laud and the High Church party, and particularly the Arminian tenets of Montague.

<sup>4</sup> Nichol's *Arminianism and Calvinism compared*, vol. i, p. 334.

<sup>5</sup> Baillie's *Journals and Letters*, v. ii, p. 251. Nichol's *Calvinism and Arminianism compared*, vol. i, 202, *et seqq.*

<sup>6</sup> *The Riches of God's Love unto the Vessels of Mercy consistent with His Absolute Hatred or Reprobation of the Vessels of Wrath*, book first, p. 135.

though He be slow to anger to some, yet it is not necessary He should be so to others. The Scriptures witness the contrary,—in the flood, when infants perished as well as others; and in the destruction of Sodom by fire, when none were spared save Lot and his two daughters.”<sup>1</sup> “And as for those heathen infants who perish in original sin, they perish for that corruption wherein they are born, . . . by virtue whereof they are born children of wrath, as the apostle expreseth, and if to be born children of wrath be to be in a worse condition than devils, seeing to be born children of wrath is not our making; if it be God’s making, and that according to God’s mere pleasure, it must be acknowledged that this is a worse condition, and nevertheless God is to be justified herein.”<sup>2</sup> “Many thousand infants are damned only for sin original.” “All that are damned are damned for original sin; only here is the difference, such reprobates as die in their infancy are damned only for original sin, but others are damned not only for their original sin, but for their actual sins also.”<sup>3</sup> “The second degree of the greatest absoluteness of God’s power, that ever was or shall be showed in this world or the world to come,” is “the damnation of infants for the sin of Adam; while Adam himself notwithstanding we believe to be saved.”<sup>4</sup> Enough. Dr. William Twisse, Prolocutor of the Westminster Assembly, typical and representative theologian, held “touching reprobate infants” that “their fall in Adam was a medium, tending to the manifestation of God’s justice in their damnation.”<sup>5</sup>

2. *Samuel Rutherford*.—As Twisse was a representative English, Rutherford is a representative Scotch, divine. Henderson was a greater politician, Gillespie a more skilful ecclesiastical debater, Baillie a pleasanter and more amiable letter writer, Douglas a mightier preacher,—but Rutherford was the Scotch theologian *par excellence*. Baillie witnesses to his usefulness in the Assembly, to the necessity of his presence.<sup>6</sup> What is perhaps more to the purpose, he was one of the “Committee appointed to prepare materials for the theological part of the Confession.”<sup>7</sup> Mr. Samuel, as Baillie calls him, thus writes—“The deaf, the insane, Indians, infants, have immortal souls; and after death are either tormented in hell, or enjoy eternal beatitude with God.”<sup>8</sup> “God leaves certain children born of pious parents to a natural hardening, as Esau and Absalom; others born of very wicked parents he calls effectually, which proves that God is free to elect or reprobate infants.”<sup>9</sup> “Sweet Samuel” can also use such choice epithets as, infants “come into the world fuel for hell;”<sup>10</sup> and indulge in such

<sup>1</sup> *The Riches of God’s Love unto the Vessels of Mercy consistent with His Absolute Hatred or Reprobation of the Vessels of Wrath*, book first, p. 136.

<sup>2</sup> *Ib.*, p. 142.

<sup>3</sup> *Ib.*, book second, p. 184.

<sup>4</sup> *Ib.*, p. 195.

<sup>5</sup> *Ib.*, p. 197.

<sup>6</sup> *Journal and Letters*, vol. ii, p. 159 (Laing’s edition).

<sup>7</sup> *Neal’s Hist. of the Puritans*, vol. iii, p. 319.

<sup>8</sup> *Examen Arminianismi*, p. 260.

<sup>9</sup> *Ib.*, p. 261.

<sup>10</sup> *Trial and Triumph of Faith*, ser. x.

rhetorical flights as this—"Suppose we saw with our eyes, for twenty or thirty years together, a great furnace of fire, of the quantity of the whole earth, and saw there Cain, Judas, Ahithophel, Saul, and all the damned, as lumps of red fire, and they boiling, and leaping for pain, in a dungeon of everlasting brimstone,—and the black and terrible devils, with long and sharp toothed whips of scorpions, lashing out scourges on them,—and if we saw our neighbours, brethren, sisters, yea our *dear children*, wives, fathers, and mothers, swimming and sinking in that black lake,—and heard the yelling, shouting, crying of our *young ones*, and fathers blaspheming the spotless justice of God;—if we saw this, while we are living here on earth, we should not dare to offend the majesty of God."<sup>1</sup>

These two men are so perfectly representative Westminster divines, the extracts so exactly express their general belief on this matter, that further quotation is unnecessary. That infants, who died outside the covenant, perished, was held as an axiom; that there were reprobate infants as well as adults, was a supralapsarian commonplace. Robert Baillie, kindly gossip as he was, thought it a "dreadful cruelty" to imagine that "the infants of believers" were as "alien from the benedictions of Christ and the kingdom of heaven as the infants of Turks and pagans."<sup>2</sup> Dr. Cornelius Burges, assessor to the Assembly, in his *Baptismal Regeneration of Elect Infants*, speaks throughout in the same language, builds on the same principles. Stephen Marshall, in a Sermon on Infant Baptism, the last of a series on the sacraments, preached while the Assembly was sitting, charged the Baptists with "putting the children of believers in the same condition as the children of Turks and Indians. Either, he argued, they are lost, or they are without original sin, and saved in the Pelagian way of universal grace; or, what seemed to be worse still, some of them may be saved, even though the children of Turks and Indians. In this last case there is salvation outside the covenant, where God has not placed it."<sup>3</sup> Fifty-eight London ministers—seventeen of whom had been members of the Assembly, drew up, in December 1647, a testimony against current heresies, the fourth heresy condemned being, "That no man shall perish in hell for Adam's sin."<sup>4</sup> And the friends and contemporaries of the Westminster divines agreed with them on this matter. No man knew Calvinism better, none defended it to more purpose, than John Owen, and he, in a work almost authoritative, specifies as one of the gravest Arminian heresies, the salvation of all departed infants; and argues that "the final desert of original sin is damnation—the wrath of God, to be poured on us in eternal torments of body and soul;" that it "excludes actually out of the kingdom of heaven" those "infants not sanctified by an interest in the covenant;" and

<sup>1</sup> *Trial and Triumph of Faith*, ser. v.

<sup>2</sup> *Catechesis Elenctica Errorum qui hodie vexant Ecclesiam*, c. vii, quæst. 4, Lon. 1654. This little book, which defends throughout the most rigid Calvinism, is dedicated to David Dickson, then professor of theology in Edinburgh.

<sup>3</sup> *Hunt's Religious Thought in England*, pp. 222—226.

<sup>4</sup> *Neal's Hist. of the Puritans*, vol. iii, p. 327.

since there is no "third receptacle of souls," the excluded must go to hell.<sup>1</sup> John Brown, of Wamphray, explains that "vessels fitted for destruction" are not simply those who "contumaciously refuse the offers of mercy," because "it will hence follow, that there are no infants dying in infancy fitted for destruction."<sup>2</sup> John Forbes, of Corse, no Covenanter certainly, but an orthodox Calvinist, argues that although we can hold only the infants of believers, dying before the use of reason, as elect, "yet it does not hence follow that all the infants of unbelievers are reprobate;" because, as many of those who survive are converted, "so we piously conclude that God sanctifies through infused grace many of their children who die."<sup>3</sup> But he can go no farther than the "multos"—many saved, many also lost.

It is clear, then, that the Westminster divines, their friends and contemporaries, held that the doctrines of election and reprobation, or preterition, applied to infants as to adults; that no distinction could be made in respect of age without invalidating their unconditionalism on the one hand, and their theory of original sin on the other. The British divines at Dort put the matter admirably—"Election and preterition look upon the common heap, not the age," and so infants are elected, "not out of the number of infants," but "out of the whole lump of sinful mankind."<sup>4</sup> In short, the infants are not a distinct species, to be treated by themselves, but a part of the genus, to be dealt with on the very same principles, elective and reprobative, as the rest. On this ground, therefore, the "men" and the "mankind" of the third chapter of the Westminster Confession denote infants as well as adults. It is no unwarrantable liberty, but a legitimate exegetical expansion, to make § 3, c. iii, run thus—"By the decree of God, for the manifestation of his glory, some infants and adults are predestinated unto everlasting life, and other infants and adults are foreordained to everlasting death." This formula would have been to a Puritan Calvinist a self-evident proposition.

Again, the Westminster divines held the infant as well as the adult to be "justly liable to all punishments in this world and that which is to come."<sup>5</sup> Condemnation was therefore common to the race. "All those whom God hath predestinated to life, and those only, he is pleased, . . . effectually to call out of that state of sin and death in which they are by nature."<sup>6</sup> Now, since infants and adults were alike condemned, they must alike receive this effectual call, or perish. The church had in its hand an instrument to signify whether or not it regarded a child as called—baptism. To whom was it to be adminis-

<sup>1</sup> *Display of Arminianism*, Works, vol. x, pp. 78—81. (Goold's ed.) The Committee of Religion so approved of this work that they immediately appointed Owen to a living. See Editor's prefatory note.

<sup>2</sup> *Exposit. Rom.*, p. 381. Quoted Morison *Rom. ix*, p. 483.

<sup>3</sup> *Instructiones Hist. Theol.*, lib. x, c. 10, § 26. The late F. C. Baur held this to be the best contribution which our country made to theology in the seventeenth century. Lib. x has much curious information on our doctrine, of which our limits do not allow us to avail ourselves.

<sup>4</sup> *The Collegiate Suffrages of the Divines of Great Britain*, p. 26.

<sup>5</sup> *Larger Catechism*, Qu. 27. *Comp. Confes.*, c. vi.

<sup>6</sup> *Confes.*, c. x, § 1.

tered? "The infants of one or both believing parents."<sup>1</sup> Why? Because "the promise is made to believers and their seed," because such children "are Christians and federally holy before baptism;" and this baptism is simply "a seal of adoption, remission of sins, regeneration, and eternal life."<sup>2</sup> But what of infants of heathen or godless parents? "Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ."<sup>3</sup> This is exactly the old rigid Calvinism we have so often met. Calvinism, just like Roman Catholicism, cannot recognize children born outside the church as saved—believes, in short, that all, except its own little flock, perish.

The condemnation of heathen infants is as integral a part of the Westminster theology as the condemnation of heathen men, who, however "diligent to frame their lives according to the light of nature,"<sup>4</sup> "cannot be saved." Both are parts of the same grim conditional unconditionalism. No election, no salvation, was known outside the covenant. Hence "elect infants" cannot be explained so as to admit "heathen infants." Within the church election and reprobation has place; outside reprobation alone. The Synod of Dort said—"pious parents ought not to doubt concerning their departed infants;" the Westminster divines say to *pious parents*, not to the ungodly who are, along with their infants, excluded by the very nature of the case—"If your dead child was an elect one, it is saved; you are inside the covenant, and so there is hope for your child."

The section that follows the one that speaks of "elect infants" says "others not elected, . . . cannot be saved."<sup>5</sup> Now, the antecedents of the pronoun "others" are clearly the persons specified in the former section. These were of two classes—"elect infants," and "all other elect persons incapable of being outwardly called." And so the iv section, expanded so as to bring out its connection and sense, is simply this—"other infants, and persons incapable of being outwardly called, not elected . . . cannot be saved." Certainly the Westminster divines so thought, and never imagined that any one who subscribed their Confession could think otherwise.

Here we must end, though our essay be but an incomplete fragment. We meant to trace home and foreign Calvinistic thought on this matter down to our own day, but are reluctantly compelled to abandon the purpose, our limits being already so far exceeded. We could have proved, by indubitable testimony, that the true teaching of the Confession on this point was recognized and proclaimed till far on in the present century, even inside the very communion whose divines now declare that it teaches no such doctrine. This essay was begun under the strong feeling that the grave denial by reverend and venerable divines of the obvious and designed sense of a creed, was a moral

<sup>1</sup> *Confes.*, c. xxviii, § 4.

<sup>2</sup> *Directory for Public Worship*. Baptism.

<sup>3</sup> *Larger Catechism*, Qu. 166.

<sup>4</sup> C. x, § 4.

<sup>5</sup> *Confes.*, c. x, § 4.



dishonesty, disastrous to the best interests of Christianity and Christian churches. It is ended under the feeling, quite as strong, that it is a long and perhaps toilsome demonstration of what is and ought to be self-evident,—what only intentional blindness could miss, and is certain, after any demonstration, however rigid, to continue missing. Modified Calvinism, as it now exists, with its double reference scheme, door of mercy open to all, and salvation of all departed infants, is as thoroughly incompatible with the Confessional Calvinism as was the Arminianism of Arminius, perhaps even that of John Goodwin. These notions never appeared to the Westminster divines otherwise than as heresies—how then can they be either expressed or implied in their Confession save by way of condemnation? Many proofs have been given as to their doctrine of departed infants—as many more can be given; and now we simply ask that counter testimony, not as full, for that is impossible, but even to the number of a solitary explicit quotation be adduced, or the position abandoned. The voice of one situated as this writer is can do little to persuade those reverend and orthodox divines, whose assertions have occasioned this paper, to speak another language than one historically and exegetically untrue; and yet, while all the Westminster divines declare against the new sense put on their old words, he would plead against the retention of a creed after its doctrines have been surrendered. This writer was born and nursed in the church to which these reverend divines belong; her noble traditions, her heroic fathers, familiar to him as a boy, live in his heart still, and have often been sources of strength and hope and joy. Their names he was accustomed to hear, when a child, mentioned with reverence and love; and changes, theological and ecclesiastical, have not plucked up the ancient feelings. But regarding as he does, almost with dismay, their attitude to the Confession they have subscribed, fearing that a similar incongruity between personal faith and public creed largely prevails in their own and other denominations, he has but to pray them, and all so situated, not to profess to believe a creed which historical exegesis cannot allow to be, in any intelligible sense, a confession of *their* faith.

A. M. F.—B.

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#### BOOKS.

*Filial Honour of God by Confidence, Obedience, and Resignation, with Appendices on the Reward of Grace, and on the Nature of the Cup of Gethsemane.* By William Anderson, LL.D., Glasgow. London: Hodder & Stoughton, 27 Paternoster Row, 1870. Pp. 249.

SOME of our English readers may possibly need to be told, what all our Scottish readers know already, that Dr. William Anderson of Glasgow has been one of our leading dissenting ministers for nearly fifty years,—although it is only about twenty years since he

came before the public first as the author of *Regeneration*. We are glad that, while living in comparative retirement in the neighbourhood of our city,—having committed the chief care of his great and prosperous congregation to an acceptable and energetic colleague,—he employs his green old age in both preaching frequently to Christians of all denominations, and in every now and then preparing a fresh volume for the press.

Dr. Anderson has already given to the world two volumes of Discourses which have met with a good share of patronage from the reading public. He tells us in the preface to the present work that while engaged in making ready a third volume of Discourses (which we will gladly welcome when it appears) he found that one sermon on the text "If I be a father, where is mine honour?" assumed dimensions so large under his polishing hand, and moreover embraced the consideration of topics of so much importance, that it was deemed advisable to publish it as a separate treatise. None of Dr. Anderson's readers, we venture to predict, will regret his decision.

The chief interest of the volume is concentrated around the discussion of what we may call *the Rewardability of Good Works*. No one who has seen our author's books, *The Mass* and *Penance*, or who knows the prominent part he has all along taken in this city in the Roman Catholic controversy, will suspect him of any unsoundness on the great cardinal doctrines of the Mediation of the Lord Jesus Christ and Justification by Faith. But after a man is saved by believing in Christ, Dr. Anderson maintains that the degree of his future glory will be determined by the zeal and devotion of his life here. And one reason why the book has been published is to call attention to a doctrine which Protestants, he thinks, have hidden out of sight too much, for fear of being thought *legalists*, namely, that God will actually and literally *reward* at last his people for the good works which they performed on earth. He declares it to be monstrous that any professing Christian should be contented with simply *getting in at the door* of the celestial city. All shall stand in the light and lustre of "Him that sitteth on the throne."

One great secret of Dr. Anderson's popularity as a preacher has all along been his wit and *outreness*, as has been exemplified in the cases of Beveridge, Rowland Hill, and Mr. Spurgeon. A few extracts from the book before us will serve to show our readers at once this peculiarity of his style, as well as of that particular aspect of the doctrine on which he insists, and which, according to him, like a half buried pyramid, the sand-drift of the Reformation-period has almost covered and entombed.

"Ho! for the display of the righteousness of the Righteous Judge in that day! when those who are now first, in the world's estimation, yea the church's, shall be made last; and those that are last shall be made first; and when those who are made last shall be the first to acknowledge, now that their moral sense is disabused of all worldly sophistications, that the award is right, when the last are preferred before them; and that they themselves are the recipients of great mercy when admitted to the position, though an inferior one, which has been assigned them. Well, if admitted to the kingdom at all, of course you will then be satisfied with your position. But what feel you *now*, lady proud, in the *prospect*, that, unless you

mend your manners, that pious waiting maid, whose life you weary out by servile attendance, and whose feelings you so frequently injure by your pettish and contemptuous reproaches, will shine in a circle high above you on the mount of God! Your rectified judgement will approve of the arrangement; but the *prospect*, I should think, cannot be very agreeable. Mend your manners, then, or your downcome is certain. And please—speak a warning word to the squire, your husband, about his treatment of the pious footman, lest he (the squire I mean) fall into the same condemnation. Preserve the order of nature, in spite of the Tempter who so often prevails to violate it, that the first in privilege in this world be the first in station in the next.”—Pp. 52, 53.

Again, when refuting the idea that God will wholly reject our works because there may have been a little admixture of selfishness in our motives, he quaintly says—

“I had an earthly father—I know now—of a heart tremulously concerned about my welfare, but, according to a foolish notion prevailing in those days, systematically austere, in fear he might injure me by appearing to be well pleased! But his austerity was sweetness compared with what your imagination imputes to the Father of Mercies. When of the two rows of *hocius* prescribed, one might be executed insufficiently, in my haste to join playmates, he would rebuke me sharply, and warn me about the future; but referring to the other, he would say, That is tolerably well done: you may now pull a few berries; and there is a penny to buy more line for your kite. The ignorant may mock, but the parable is pregnant, and I press its application.”—Pp. 61, 62.

The First Lord of the Heavenly Treasury will approve of the following:—

“Before I close the illustration of this topic, I must address a word especially to our humble friend the widow, whose objection induced it. That Sabbath, you will remember, when in an emergency of the Missionary cause a special contribution was requested, our exemplary Christian sister, Mrs. B——, out of her abundance, put into the plate a promissory Bank note of Twenty Pounds. We who witnessed it, being persuaded it was a *sincere* contribution, calculated that it might be entered to her credit in the Heavenly Register as a large ingot of gold. You followed, having heard a whisper of her munificence—admiring her, thanking the Lord for her; but with a sad heart in remembrance of former days of plenty, with your face averted that neither the collector might recognize you, nor you yourself see the pittance, furtively-like, approached, and slipped in a penny—it was all your living—there was not another left at home for to-morrow’s breakfast—and hurried past. Listen now, when I tell you what occurred, and be ashamed of your faithless objections. He who once sat visibly over against the Treasury noting the contributions, and equally sits now, though invisibly, over against the collection-plate, lifted up his voice to the registering angel: The widow Mary—a diamond of purest water-value, two ingots of virgin gold.”—Pp. 73, 74.

Only half a page afterwards two other vivid scenes are depicted for the transference of which to our pages we are sure that our readers will thank us.

“The first is that of the youth Theophilus, warmly companionative, emulous, fond of admiration and praise. He is solicited to unite in a projected night’s diversion of the *establishment*. The temptation is great—he is the best singer of songs, the best teller of humorous stories, and, as having been well practised, when a boy, the best dancer of them all. The opportunity would be most favourable for display, and gaining applause; and as being far from home he could take the liberty of the unseasonable hours, without fear of rebuke. But he has been told of the unseemly excesses of a former *re-union*; and in the fear of his father’s God, and the love of his mother’s Saviour, he resolves he will not expose himself to the danger; and he steadfastly resists all importunities, flatteries, and mockeries—not because he has no relish for mirth, on the contrary that is keen—not because he despises either the flatteries or the mockeries; on the contrary he is very sensitive to them, and it is with much pain of heart that he retires to his lodgings and shuts himself up in solitude for the night, for the commandment of God is upon him. Well, when all the rest of them are so lively in their merry-making, degenerating by the *witching* hour into the immodest dance, the corrupt jest, the profane and licentious

song, with sip after sip of the poison-bowl exciting more bad thoughts, more bad words, more bad *gestures*, as the Westminster Moralists distinguish, and more bad actions; and when the observant God turns away from the offensive sight of the revellers to look upon his faithful child sleeping soundly in the darkness, He regards him as working out the great work of a valorous self-denial. So the instruction to the recording angel is: *Theophilus sleeps well*; mark him high for reward.

As an instance of another great work of this class, observe now the case of his sister at home. When she lies exhausted after a paroxysm of her consumptive cough, and friends express their sympathy, she opens her weary eyes, and looking upwards smilingly, says, "Though He slay me, yet will I trust in Him; He gave His hands and His feet to be nailed to the cross for me, and He is now taking me home to Himself." What is your Sabbath-class keeping?—Nay, my young friends—it is not fair to bring you into the comparison—What was her own Sabbath-class keeping, and her Dorcas work, and her visiting of the poor down the Vennel compared with this "perfecting of the work of patience?" And is there no reward in store for it, when yet it is the most difficult of all work, and not surpassed by any other in the glorifying of God? So the instruction for record is: *Eusebia dies well*; mark her high.

I'll tell you what—you who are poor, hungered, and ill-clad and cold, despised, racked with pain, distempered in nerves, ill-mated in marriage, vexed with bad children, bereft of good children, widowed, the victims of broken vows, ruined in character by false accusations, bankrupt-smitten—you, and all such, let me tell you, you have a great advantage above many; you have an opportunity by working at the work of Patience to gain for yourselves crowns of peculiar lustre. And let my felicitation be received, without suspecting that it is tendered in a spirit of compassionate flattery, when I express myself with discrimination, and do not say, of the very brightest lustre. Patience and Charity! Who shall invidiously compare them in order to make a preference? In that day the Judge addressing them will say, Patience and Charity, my much loved daughters! you have both acted your parts well in yonder old world of misery, which had equal need of both of you. Equal crowns and thrones are provided for you. Welcome equally into your Father's Joy! So arm in arm and *pari passu* they enter in."—Pp. 75—77.

In the Author's treatment of Resignation to the will of God similar lessons are taught, and in a similar style.

Our readers will see from these extracts that the author of this volume is an original and remarkable man. We have likened him to three eccentric English preachers, one of whom is still in the zenith of his great popularity; but in an important respect, Dr. Anderson differs from them, and differs advantageously as many will judge. Neither Beveridge nor Rowland Hill wrote their sermons; and it is matter of public notoriety that reporters take down every Lord's Day the telling utterances of the gifted minister of the London Tabernacle. Dr. Anderson, however, not only has all along written, but has all along read his discourses. Indeed, when only a youth of twenty-one years of age, his ordination was delayed for several months because he would not promise to the Presbytery to preach without the use of paper. And any one can see that such lively discourses as the one from which the preceding quotations have been taken, would not lose any of their interest from being read, especially when set off by the preacher's striking manner and peculiar intonations.

As to the doctrine of the rewardability of good works, we are inclined to come to the conclusion that Dr. Anderson deserves the thanks of the Christian Church for the prominence which he has given to it. We do not mean to say that Protestant pulpits have been dumb on the subject. Wherever holiness is preached good works are commended; and we are glad to see that our author expresses himself so cordially concerning the advanced teaching of

the influential Wesleyan communion on the subject of sanctification. But, perhaps, we have dwelt almost exclusively on holiness as our *fitness* for heaven, and the *evidence* of our faith, and have scrupled too much to speak about the *reward* of Christian virtue. Dr. Anderson characteristically says that many Scottish ministers never use the word *reward* (of which they seem to have a perfect horror) except when they are giving out the nineteenth Psalm,

“A great reward provided is  
For them that keep the same.”

He thinks that a large increase of Christian philanthropy would ensue, if ministers would constantly keep before the minds of their hearers the fact that their place in heaven will be higher and their crowns brighter the more “they visit down the vennel,” teach in the Sunday School, and give of their substance to the poor and the cause of missions at home and abroad. Yet we must do our author the justice to repeat that he constantly insists on the fact that our works are accepted by God, because our persons have been first accepted in Christ.

Two valuable *excursus* or disquisitions are added to the Discourse, —which latter, indeed, has altogether assumed the form of an extended treatise. The first of these consists of Protestant authorities, both ancient and modern, who give much the same deliverance as Dr. Anderson on Good Works. Among the moderns he finds the greatest support from the late Drs. Wardlaw of Glasgow, and Lawson of Selkirk. The second appendix is on the Agony of Christ in Gethsemane. Our author holds that Christ did not pray to be delivered from the cup (a weakness which would have derogated from his honour as the Saviour of the world), but from the horror which at that hour mysteriously enveloped his mind—a cup which did pass away when the angel came down to strengthen him.

We conclude this notice by expressing our conviction that the author's already great reputation will be decidedly increased by the publication of this handsome and valuable volume.

*Social Politics in Great Britain and Ireland.* By Professor Kirk, Edinburgh. Inscribed to the Right Honourable W. E. Gladstone. London: Hamilton, Adams, & Co. Glasgow: Thomas D. Morison. 1870. Pp. 208.

THE ministers and members of the Evangelical Union have all along placed the Temperance Reformation next in importance to “the glorious Gospel of the blessed God,” inasmuch as they have ever observed that strong drink, more than any other single barrier, hindered the progress of true religion and ruined men both in body and in soul. Foremost in this grand auxiliary enterprise, the honoured author of this volume has always zealously laboured, dealing about him Herculean blows which, while routing enemies, have sometimes startled friends. In the book before us he occupies advanced and most advantageous ground. The work has evidently been wrung

from the writer's heart like *Uncle Tom's Cabin*, by the saddening contemplation of his country's woe. Notwithstanding all the scientific improvements which have brought our system of agriculture and our manufactures as near as possible to perfection; and notwithstanding all the political reforms which have removed the restrictions on food, commerce, and electoral freedom, which used to be so loudly complained against, a crisis seems to have arrived in our social condition; the position of our working classes seems to be more deplorable than ever; and the cry has been raised in England as well as in Scotland and Ireland, "Emigrate, emigrate," in compliance with which, thousands of our skilled artisans are being shipped off to distant lands. Here Professor Kirk steps forward and puts his finger on the diseased part of our body politic. "The whole head is sick, the whole heart is faint," *on account of strong drink*. It is this which is impoverishing the people; and trade is paralyzed because money is employed in procuring, not useful articles or comfortable homes, but distilled spirits or malt liquors. One of the most striking features of the book is the exposure that is made in it of the contrast between the price that is charged for these beverages, and the real value of the beverages themselves,—and we fondly hope that the Premier, to whom the work is dedicated, will take notice of the startling fact. In truth, Government is represented as being "art and part" in a great robbery. Mr. Kirk seems to have bestowed immense labour on the collection of the statistics by which all his thirty-six chapters are fortified. He does not cultivate the elegancies of literature; but the reader is all the more likely to be impressed by the plain truth, when it is presented to him in all its naked simplicity. His mind seems to have not a little of a practical statesman-like build about it. We recollect hearing it said of him long ago, by a good judge of character, that *he would leave his mark upon his country before he died*, and he is bidding fair to do so in the direction of political economy as well as of theology.

The work has been got up in a manner that is creditable to both publisher and printer, and we bespeak for it a wide circulation.

BRIEFER NOTICES.—*Christ's Finished Work*; by the Rev. Robert Paterson, D.D., with a sketch of the author's life, by the Rev. David Webster. Kirkwall: William Peace. A graceful tribute to the memory of a worthy man.—*The Edinburgh U. P. Presbytery on Unconditional Reprobation and Infant Salvation*: a review, by the Rev. George Gladstone, Sanquhar. H. C. Currie, Ayr. Those who have heard some of Mr. Gladstone's most deliberate flights of powerful pulpit oratory will understand how deep the impression must have been which was produced by the two discourses which have been published together in the shape of a review. The argument is unanswerable. He demonstrates that the leaders of the U. P. denomination, while pretending to abide by the *Confession of Faith*, dare not defend its doctrines.—*Manual of the First Congregational Church of Seneca Falls, N. Y.*; adopted December 17, 1869. Pub-

lished for the use of the Members. We are happy to see that our old friend, Rev. W. W. Lyle, who came from the United States as a delegate to the E. U. Conference in 1857, is still serving his Master zealously. His church seems to be thoroughly independent in church government; and the simple, scriptural creed adopted last December is one which all our brethren could cordially subscribe. The ceremony for the admission of new members is interesting and impressive.—*The Christadelphian Shield*. Longacre, London. Four tracts have been sent us for notice, which defend the peculiar views of the followers of Dr. Thomson of America. We are amazed that any full-grown man could entertain the belief that the soul sleeps with the body in the grave or in the sea, for hundreds or thousands of years, till the morning of the resurrection. The parable of the Rich Man and Lazarus, Christ's words to the thief on the cross, "Absent from the body, present with the Lord"—are not explained by the author, but explained away.—*Plain Words*: a Christian Miscellany, edited by the Rev. Hamilton Magee; and the *Church Record*. Moffat & Co., London, Strand. These two well-got up monthlies are devoted to the exposure of the errors of the Roman Catholic Church, and the exhibition of the simple Gospel of Christ.—*The American Lutheran*. We are happy to see from the numbers of this paper which have been sent us that there are signs of revival again in the United States, which remind Christians of the wonderful days of 1859.

### A SUMMER IN THE SOUL.

BY THE EDITOR.

Now shines the Sun with fervent ray;  
The fields are clothed with deeper green;  
Rejoicing Nature seems to say,  
Winter is neither felt nor seen.

No favourites hath yon mighty orb,—  
For all, for all, his radiance pours;  
The fields of rich and poor absorb  
Both summer suns and summer showers.

And who dare limit saving grace,  
Or teach that Calvary's better Sun

Looks not in light on all the race—  
Glowe not with love for every one?

Is any dark? He hates the light:  
Is any cold? He flees the fire:  
Or barren? He hath done despite  
Unto the Holy Ghost's desire.

Go forth again, my little book,  
This doctrine o'er these islands roll,  
That all who on thy pages look  
May feel a Summer in the Soul.

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THE fields of France run red with gore ;  
 The air is filled with dying groans ;  
 The rivers murmur o'er the stones,  
 As if lamenting evermore.

We praise Thee, Lord, for life and peace,  
 And at Thy feet this volume lay :  
 O do Thou speed it on its way,  
 And make its usefulness increase !

May it perform its little part  
 In bringing round the halcyon time,  
 When men of every class and clime  
 Shall be as loving as Thou art !







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